Supplement to
the New and Everlasting
Covenant of Marriage

An Interpretation of
CELESTIAL MARRIAGE
PLURAL MARRIAGE
PRIESTHOOD

By J. W. MUSSER of Salt Lake City, Utah
With J. L. BROADBENT As Collaborator

[P.3] For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion; and liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.

And even the bishop, who is a judge, and his counselors, if they are not faithful in their stewardship, shall be condemned, and others shall be planted in their stead.
- (D. & C. 64:38-40)

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[P.9] FOREWORD

The necessity for a supplement to the Brochure - the New and Everlasting Covenant of Marriage - must rest on the assumption of related topics having been presented and which were not treated, or - if treated, not adequately - in the original publication.

Continued efforts of some of the leading brethren to discredit and humiliate a class of Saints who are sincerely striving to live the laws of heaven, make necessary this work - a work of admonition, protest and warning. Not only are we concerned about the individual who is being unjustly attacked, but the principle involved calls for a defensive fight - indeed, it is primarily the principle that now invokes our support.

A recent letter addressed to an inquiring couple, by President Anthony W. Ivins, in which most sacred principles of truth with supporting revelations from the Lord, were questioned even to the point of repudiation, is the major necessity of this present defense. Error is abroad in the land. Its deceptive powers are seductive and many are being led astray. So subtle and cunning are the ways of the Adversary, that the very elect, if it were possible, would be deceived. "O my people, they which lead thee cause thee to err, and destroy the way of thy paths." Possibly never before in the history of mankind has this prophecy of Isaiah found a more literal fulfillment.

In circulating this work, we are well aware of the charges of apostasy and kindred sins that will be hurled against us by some members of the Church,-especially those who do not think for themselves; these will charge us with an effort to destroy the Church. Such, however, as will be apparent to all fair-minded Saints, is farthest from our

minds. The real Church - the Church of the First Born - is as dear to the hearts of the author and his immediate associates, as it can possibly be to any other earthly being. The author believes profoundly in every revelation that God has given, and with which he is acquainted, either in this or previous dispensations. That Joseph Smith is a Prophet of God and stands at the head of this dispensation is cardinal with him, which holds good with every rightful successor of the Prophet. It is in the interest of these truths and the protection of the sacred foundation on which they rest, that we now contend.

The constant, ruthless attack of the leaders against men and women conscientiously living a divine law, in accordance with the commands of God-a law which the leaders themselves, in times past, have advocated as essential to salvation - we hold to be indefensible.

This work has also afforded us an opportunity of more fully outlining the functions of Priesthood and its relationship to the Church and Kingdom and to mankind. This one feature alone, we feel, justifies the effort.

If the manner of our treatment be objected to as too severe, our answer is that disease must be treated at the source-the cause of the ailment must be the seat of attack. Little good may be accomplished by ignoring the cause and administering sedatives for temporary relief only, as, in our opinion, has been the case for many years. Harsh as the treatment may appear to some, it is the Lord's method and the results will justify the means. Neither are we blind to the crudeness of our effort-that it lacks polish and literary technique may he admitted.

However, we are giving the best that we have and this is all God requires. In our weakness we find comfort in the words of Isaiah: "For with stammering lips and another tongue will he (the Lord) speak to this people." Such lips and tongue, we feel, are now speaking

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through this writing,-That we are championing the Lord's cause, is satisfying to us. With his backing we cannot fail.

The author expresses his grateful thanks to Elder J. L. Broadbent, his collaborator, whose assistance and wise counsel in putting forth this humble treatise has been indispensable. He also remembers in gratitude the valued assistance of others in the building of this work, which work is commended to the honest consideration of all people.

THE AUTHOR.

[P.13] CHAPTER ONE

IVINS-WILSON LETTERS

The present chapter will deal exclusively with the Ivins' letter mentioned in the introduction, and a very scholarly reply thereto by Elder Leroy A. Wilson of Salt Lake City, both of which communications are produced in extenso.

Letter of Anthony W. Ivins
Church of Jesus Christ of Latter-day Saints
Office of the First Presidency
Salt Lake City, Utah
February 10, 1934.

(Name and Address Omitted)

The following is my answer to your letter received some time ago, which had no date.

I am writing this to your husband as well as to you, and pray that it may result in good to both of you on the question involved.

I will answer your questions in the order in which you ask them.

A purported revelation given to Wilford Woodruff, January 26th, 1880. President Woodruff at the time referred to was in Arizona, traveling under an assumed name, to evade the officers who were beginning at that time the prosecution of certain representative men who were living with plural families. I have gone over the personal journal of President Woodruff, which he kept while in Arizona, and find the following: He says that on the night of January 26th, 1880, he was sleeping in the tent of a sheepherder, that he had been thinking of the suffering which would come to the members of the Church, and reading the Doc-

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trine and Covenants. He felt particularly concerned regarding Brother George Reynolds, who at the time was in prison in Detroit. He slept, but awoke during the night, and saw the trouble which was coming to the Church, and the necessity for the Saints to put their houses in order and keep the commandments of the Lord, and also saw the judgments which would come upon the nation because of their lack of faith and the persecution of the Church.

I found nothing in his journal which corresponds to the so-called revelation.

Soon after this President Woodruff came to St. George, and from that point went to Salt Lake accompanied by Apostle Erastus Snow. Following the journal of President Woodruff he tells us that on April 5th, 1880, at the meeting of the Presidency and Council of Twelve, a certain revelation given to him in the wilderness of Arizona was discussed and received.

As President Woodruff returned from his sojourn in Arizona, he remained for a time in St. George. He called together at the Temple, a number of brethren who were in his confidence, of whom I was one. He told us his experiences in Arizona, referred to in this so-called revelation, administered to those present special temple ordinances, and gave us direct instructions. He said positively that what he told us were his opinions as the Lord had manifested to him that which was about to come to pass. There was nothing in his instructions to correspond with this so-called revelation.

The revelation given to John Taylor at the time that George Teasdale and Heber J. Grant were chosen as members of the Quorum of the Twelve did not require President Grant to obey the law of plural marriage, as you state, he was already living it at the time. The revelation did state that Seymour B. Young might be appointed to the presiding quorum of Seventy if he would obey the law.

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The latter purported revelation of John Taylor (of 1886) has no standing in the church. I have searched carefully, and all that can be found is a piece of paper found among President Taylor's effects after his death. It was written in pencil and only a few paragraphs which had no signature at all. It was unknown to the Church until members of his own family claimed to have found it among his papers. It was never presented or discussed as a revelation by the presiding authorities of the Church.

The fact is that neither of these pretended revelations (1880 and 1886) has any purport whatsoever so far as the Church is concerned. They were never published or presented to the body of the Church for approval, and consequently if such statements were made they have never been in force.

The fact is the history of President Woodruff was written and prepared for publication by Matthias F. Cowley and J. M. Tanner, two of the foremost advocates of the continuance of the practice of plural marriage, both of whom were dealt with because of the attitude they assumed. These two men sowed the seeds of dissention and disloyalty to the Presidency and other authorities of the Church, and to the government

of the United States, from Canada to Mexico. We are reaping today the harvest from the seed sown by them.

Naturally these people desiring that others be brought into the same unhappy condition that they occupy collect from the writings and spoken words of the presiding authorities of the Church, those things which appear to justify their contention, but carefully refrain from publishing that which has been said against it. For example: in January, 1880, according to the pamphlet which you sent to me, President Woodruff received the so-called revelation in Arizona. At that time he was a member of the Council of Twelve. Ten years later, when he was the President of the Church, and by virtue of that calling the mouth-

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piece of the Lord to its members, he made the following public statement: On the day the Manifesto was issued he wrote in his journal the following: "I have arrived at the point in the history of my life as President of the Church of Jesus Christ of Latter-day Saints, where I am under the necessity of acting for the temporal salvation of the Church, and after praying to the Lord, and feeling inspired, I have issued the following proclamation, which is sustained by my counselors and the Twelve Apostles":

"Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws and to use my influence with the members of the Church over which I preside to have them do likewise, and I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the laws of the land."

This manifesto was signed by President Woodruff as President of the Church.

At the October Conference of the Church following the publication of the Manifesto issued by President Woodruff, the document was read before the assembled congregation, after which Lorenzo Snow, at the time President of the Twelve, arose and made the following motion: "I move that, recognizing Wilford Woodruff as the President of the Church of Jesus Christ of Latter-day Saints, the only man on the earth at the present time who holds the keys of the sealing ordinances, we consider him fully authorized by virtue of his position to issue the Manifesto which has been read in our hearing, and which is dated September 24, 1890, and that as a church in General Conference assembled, we accept his declaration concerning plural marriage as authoritative and binding." This motion was unanimously approved by the congregation.

After the vote approving the Manifesto had been recorded, President Woodruff, addressing the congregation, said:

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"I want to say to all Israel the step which I have taken in issuing this Manifesto has not been done without earnest prayer before the Lord. I am not ignorant of the feelings that have been engendered through the course that I have pursued, but I have done my duty."

At the General Conference of the Church, April, 1904, President Joseph F. Smith, who had succeeded President Lorenzo Snow as President of the Church, made the following statement to the assembled congregation:

"Inasmuch as there are numerous reports in circulation that plural marriages have been entered into contrary to the official declaration of President Woodruff of September 24th, 1890, commonly called the Manifesto, issued by President Woodruff, and adopted by the Church at General Conference, October 6th, 1890, which forbade any marriage violative of the law of the land, I, Joseph F. Smith, President of the Church of Jesus Christ of Latter-day Saints, do hereby affirm and declare that no such marriages have been solemnized with the sanction, consent or knowledge of the Church of Jesus Christ of Latter-day Saints. And I hereby announce that all such marriages are prohibited, and if any officer or member of the Church shall assume to solemnize or enter into any such marriage he will be liable to be dealt with according to the rules and regulations thereof, and excommunicated therefrom."

The following resolution was presented to the congregation, and unanimously adopted: "Resolved, that we, the members of the Church of Jesus Christ of Latter-day Saints, in General Conference assembled, hereby approve and endorse the statement and declaration of President Joseph F. Smith, just made to this Conference, concerning plural marriages, and will support the courts of the Church in the enforcement thereof."

Again at the October Conference, 1910, Joseph F. Smith, Anthon H. Lund and John Henry Smith, then the acting First Presidency of the Church, addressed a letter to each of the Stakes of the Church, which contained the full text of the statement made by President Joseph F. Smith at the General Conference, April, 1904. In this letter the Presidents of Stakes were instructed to notify the members

of the Church in the Stakes over which they presided, to report any cases in which a person had entered into a pretended marriage violative of the civil law, or taught others to do so, and to take action against such persons and excommunicate them from the Church.

On January 31st, 1914, Presidents Joseph F. Smith, Anthon H. Lund and Charles W. Penrose, who at that time constituted the Presidency of the Church, sent a similar letter to all of the Presidents of Stakes in the Church.

It is shown in the foregoing that each President of the Church, following John Taylor to Joseph F. Smith, denounced the fact that plural marriage, as it is being taught and practiced by a few misguided members of the Church, is unauthorized by the Church. They did all they could to bring the people to a realization of the fact that they must be obedient to the civil law. It is a fundamental doctrine of the Church. These people who are in open rebellion against the Church, claiming that the Church has apostatized and the presiding authorities of it have departed from the way of the Lord, attach very great importance to what President Woodruff may have said when he was a member of the Council of the Twelve, but entirely overlook his declaration and statement as president of the Church. The words spoken by men which were never presented to the people or approved by them are considered as being binding and used in order to establish, or endeavor to establish, the fact that a decree of the Lord cannot be changed and must be carried out regardless of circumstances.

The Lord himself takes the same attitude that President Woodruff took, which is illustrated in the following quotation from the Doctrine and Covenants. In 1832, in the revelation given to the Prophet Joseph Smith in Kirtland, the Lord makes the following statement, after referring to a city which is to be built in Jackson County, Missouri:

"Verily, this is the word of the Lord, that the city of New Jerusalem shall be built by the gathering of the Saints, beginning

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at this place, even the place of the temple, which temple shall be reared in this generation.

"For verily this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house."

Nine years later referring to this revelation, speaking again to the people of the Church, the Lord says:

"Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go to with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings.

"And the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God.

"And this I make an example unto you for your consolation concerning all those who have been commanded to do a work and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God."

This revelation has direct application to existing conditions. From the time the first revelation was given until the second, conditions had entirely changed. There were no means by which the center Stake of Zion could be redeemed at that period except by defying the adversaries of the Church who in their power would have crushed it had the center Stake of Zion not been vacated. The Lord makes this an example to us in all things. He has imposed upon us the responsibility of obedience to civil law and has warned us against its violation. Therefore when the civil law prohibits the thing which is being done we are required to obey it and abide the time when the way will be opened by which it can be properly accomplished.

I do not suppose that what I have said-and it is but a small portion of what might be said upon the subject-will be sufficient to change the attitude of deluded men who

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have been led astray by the temptations of the evil one and who will continue to advocate and practice this doctrine which the Church has said is suspended.

We are very much in the condition that the Nephite people were during the ministry of the prophet Jacob among the Nephite people. Plural marriage had been practiced among the Israelitish people, from the days of Moses. Lehi and his people brought it with them from Jerusalem to the promised land, then came a time when Jacob says:

"Wherefore, I the Lord God will not suffer that this people shall do like them of old.

"Wherefore, my brethren, hear me, and hearken to the words of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none;

"For I, the Lord God, delight in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts.

"Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes."

Notwithstanding the fact that the plurality of wives had been practiced by these people from the beginning, they were in transgression if they failed to be obedient to the word of the Lord as it was delivered to them by Jacob.

Following the quotation which has been made, the Lord said:

"But if I will raise up a righteous seed unto me, I will command my people."

That is precisely the condition the Church is in today. Whenever the time comes for the building up of the center Stake of Zion, the Lord will manifest it to the Church through the channels of the Priesthood who preside over it, and if the time comes when the Lord in like manner commands a return to the practice of plural marriage it will be done in the same way. In the meantime our duty is to obey the law.

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At the October session of the General Conference of the Church, 1911, President Joseph F. Smith, speaking upon this subject said:

"Another thing, as we have announced in previous conferences, as it was announced by President Woodruff, as it was announced by President Snow, and as it was announced by me and my brethren, and confirmed by the Church of Jesus Christ of Latter-day Saints, plural marriages have ceased in this Church. There isn't a man today in this Church or anywhere else outside of it who has authority to solemnize a plural marriage, not one. There is no man or woman in the Church of Jesus Christ of Latter-day Saints who is authorized to contract a plural marriage. It is not permitted."

Discussing the matter further President Smith made the following statement:

"Now in reference to this I want to make this distinction, for it is a distinction with a difference, and that is this: I don't mean to interfere with men who had their wives before the Manifesto was issued by President Woodruff. Men who entered into this covenant when it was the law of the Church, or who took wives under the authority of the presiding Priesthood of the Church. We do not mean to interfere with them. To them I say take care of your wives. If you do not, you are not genuine men at all."

It appears to me, - - - - , that I have said sufficient to convince any reasonable person, any person who enjoys the Spirit of the Gospel and understands the order of the Church, that the continuation of the practice of plural marriage must cease, and remain in suspension until the Lord may properly speak. I know there are men, and perhaps women, who do not accept the statements of the presidencies of the Church as quoted. I know there are men, and perhaps women, who will not be governed by the regulations that have been established by the Church. There are men infatuated with women, lecherous men, men who during their lives as members of the Church, many of them, never were active in it, never did obey its regulations, which interferes with their own personal desires. I know of no people who have been made happy, who have been made prosperous, and whose lives have been made more enjoyable

because of entering into or advocacy of this principle. I expect the time to come when the civil law will enter into this question, making the lives of these people more miserable than they already are, for that appears to be the only manner in which the system can be stayed.

I appeal to you and to your husband and to others to retain your fellowship in the Church, to do your duty as members of it, and if you do you will be happy and prosperous in that condition, but to take the other course will result in broken hearts, wasted resources and unhappy lives.

I remain,

Your Brother,

ANTHONY W. IVINS

The Reply-

By Elder Leroy A. Wilson
Salt Lake City, Utah,
April 6th, 1934,

Dear Mr. and Mrs. - - :

I appreciate very much your kindness in permitting me to read your correspondence with Pres. Anthony W. Ivins of the Church of Jesus Christ of Latter-day Saints. I journeyed to your city on my return from Los Angeles especially to see this letter.

I have always claimed your father as a friend, and was perhaps instrumental in some small way in enlisting his interest in certain doctrines of your faith.

May I quote briefly from your "Juvenile Instructor" and "Improvement Era":

"Whoever is afraid of submitting any question, religious or civil, to the test of free discussion is more in love with his own opinions than with the truth. The man who cannot listen to an argument which opposes his views either has a weak position or is a weak

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defender of it. No opinion that cannot stand discussion or criticism is worth holding."-(J. In., Vol. 27, p. 90-Imp. Era, Vol. 23, p. 204).

In this light I pray that we may reason together concerning these matters.

The points at issue which seem to trouble your minds can be summarized as follows:

(a) The genuineness of the circulated revelation attributed to Wilford Woodruff, and claimed to have been received by him, while an Apostle, at Sunset, Arizona, January 26, 1880.

(b) The authenticity of the circulated revelation attributed to have been received by President John Taylor, September 26, 1886.

(c) Intent, meaning and legal aspects of the Woodruff Manifesto of 1890.

(d) Application of the verses quoted from the 124th Sec., D. & C., concerning the abandonment of a work when the enemies of this people prevent its consummation.

(e) Importance of the 1882 revelation to President John Taylor.

(f) Legal status of plural marriage.

(g) Character and happiness of men who have entered into the principle of plural marriage since the Manifesto.

If I may have your kind indulgence I wish to briefly discuss each of these points and make an effort to bring logic and reason, as well as direct testimony, to bear upon the confusion I know must exist, and see if we can't in a kindly manner clarify the subjects involved.

I know Anthony W. Ivins to be a man of splendid character and reputation. He occupies an elevated position in your Church. He has proven to be a man of sound judgment in many matters, and his word concerning direct

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knowledge is considered good and would be accepted by both Mormon and non-Mormon. He is also a student of history, and as a rule well-posted on any subject he discusses.

(a) The 1880 Woodruff Revelation: President Ivins acknowledges that Wilford Woodruff did receive a revelation during his sojourn in the wilderness of Arizona. His direct testimony concerning this remarkable event is most interesting. It gives added weight to the testimony of others, and is historically important since Ivins is a contemporary.

He states, however, that he finds nothing in Willford Woodruff's private journal to correspond to the revelation you sent him a copy of. Then will he kindly furnish us a copy of the revelation he states, on April 5th, 1880, was presented, discussed and received by the Council of Twelve, that we might make comparison with the one obtained from his "Life" and see wherein they differ? Certainly, somewhere, there must be copies of this revelation. For the sake of accuracy let's have the facts, and if our copies are incorrect we will welcome the opportunity of correcting them.

On arriving in Salt Lake City I sought to run down the source from which I had obtained my copy of this purported revelation, since this was the first time I had ever seen it disputed.

Matthew F. Cowley, a police officer (sanitary inspector), Salt Lake City, was approached. He stated definitely that he had read the revelation in Wilford Woodruff's handwriting in Woodruff's private journal, and that the copy in question was substantially correct. Cowley was formerly a member of the Quorum of Twelve Apostles, who resigned his position to satisfy the demands of powerful United States Senators (Beveridge and others) that Reed Smoot might be seated as United States Senator from Utah.

A. Milton Musser was formerly an associate Church historian. About 1908 he permitted his son, Joseph W. Musser, to copy this revelation, and certain other items,

from Wilford Woodruff's journal. I approached Mr. Musser and secured a certified copy from the copy he made direct in 1908. I am enclosing this copy, certified to by a notary public, for your examination.

It is a very simple matter to permit our comparing this copy with President Woodruff's journal, which Ivins gives us to understand is in the Church Headquarters. We respectfully request that this permission be granted. (b) 1886 Revelation to President John Taylor: Concerning this 1886 revelation we have more direct testimony.

President Ivins states that he did find "a piece of paper found among President Taylor's effects after his death, written in pencil and only a few paragraphs which had no signature at all" . . . In the cause of completeness and fairness why does he not tell you what was on this scrap of paper? Will President Ivins kindly furnish us with a copy of what he found on this scrap of paper, either a certified copy or a photographic copy, preferably the latter?

I have in my possession a photograph of a scrap of paper in President Taylor's handwriting (supposedly). Without making comparison I do not know whether or not it is the same scrap of paper which President Ivins refers to, but I am ready to make direct comparison. I have called on him and others to make this comparison, but to date they have failed to do so. Is there anything to fear in tracing down such evidence?

I secured this photograph, myself, from a photostat of the original. I also have this photostat. It was secured from members of the Taylor family. They told me it was authentic, and was photographed directly from the original copy before Rodney Badger turned it over to

the Church Historian's office. John W. Taylor, son of President Taylor, found this "scrap of paper", he tells us, by following an inspiration in looking through some of his father's old papers. He has also testified to several that his father (Pres. Taylor)

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gave him a copy of this revelation on his deathbed and placed him under a covenant that he would do all in his power the remainder of his life to further this principle and see that it did not perish from the face of the earth.

I also found men who claimed to have been with President Taylor on the night he claimed to have received this revelation. I have listened to their testimonies and have secured their affidavits, which may be examined by any interested parties.

Daniel Bateman has a good reputation for truthfulness. He has lived a clean, honest life for four-score years. Following is the affidavit he gave me:

"On September 27, 1886, I was at a meeting at the home of John Woolley at Centerville in Davis County, Utah, as one of the guards of President John Taylor, who was then at the home of Brother Woolley, on the underground. Others who were present were John Woolley, Lorin C. Woolley, President George Q. Cannon, Brother Nuttall, and there were others.

"The Manifesto had been prepared for President Taylor to sign. He had made it a matter of prayer, and the next morning in addressing himself to the subject, he was lifted off the floor and a halo of light was around his body: and he made the statement that he would suffer his hand to he severed from his body rather than place his signature to that document, and rather than endorse it he would suffer his tongue to be torn from its roots in his mouth.

"He asked those present if they were willing to consecrate all that they had to the furtherance of the cause of righteousnss in case it is requested of them. They responded they were. He asked if they were willing to give up their lives for the truth in the event it was required. They answered they were.

"He then placed them under covenant to uphold and sustain the principles of the Gospel, particularly the principle of the Patriarchal Order of Marriage, from thence on as long as they lived. He said: 'Some of you will live to be handled for sustaining and upholding this principle for which we are now in hiding. Some of you will live to see the time when there will scarcely be a family among the Latter-day Saints that will be united on all the principles of the Gospel.' He said the time will come when one-half of the people will apostatize over the principle of Celestial Marriage, and perhaps one-half of the other half.

"He counseled us not to begin our work until told to do so by proper authority. That much of the instruction he was giving

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we would forget, but that at the proper time it would come back to us."

Brother Bateman also stated that twelve or fourteen years ago President Joseph F. Smith had counseled him and Lorin C. Woolley that the time had now come to teach the principles of Patriarchal Marriage to the Latter-day Saints, and since then they had been doing so, both he and Lorin having been handled by the authorities as a result. He stated that the prediction of President Taylor that all things would be brought back to their memory in the proper time, had literally been fulfilled. He also told of the very strong impression these instructions had made upon him and bore his testimony to the fact that President John Taylor was moved in his remarks by the Spirit of the Lord to such an extent that those in his presence could feel it all through their system. And when he got through talking his body rested back on the floor of the room.

Others have made similar affidavits. There were thirteen people present in the eight-hour meeting that President Taylor held after receiving this revelation. It might be possible to have one man lie about such an event, but it is hardly logical to believe that several people would all lie on such an important matter and never change their testimony. I have heard several of those present at this meeting bear their testimony over a period of years, each one of them several times, and there has never been any substantial variation in their statements. This testimony is just as remarkable as that of the eight witnesses to the Book of Mormon. Two of these men are living today, and I am informed there is probably a third, although he was quite a young boy when this event occurred.

I also went to two of John Taylor's sons, men whom I had known for many years and knew to be men of integrity, whose words are accepted by their friends and busi-

ness associates, and whose direct testimony would be accepted in any court. Both of these men told me they knew the copy exhibited to them to be a true copy and also stated they knew their father had received this revelation.

Apostle John W. Taylor testified on many occasions that his prophet father called him to his deathbed, and there President Taylor gave his son a copy of this revelation, told him all about it and instructed him to see to it that as long as he lived he would advance the cause of this principle, and that he and others would see to it that not a year passed without children being born under this covenant. . . . John W. Taylor bore this testimony to many individuals who can be cited, but he bore it in no uncertain terms to the Council of the Twelve Apostles, many of whom are now living who were present in that memorable meeting.

President Ivins makes much of the fact that Matthew Cowley and J. M. Tanner took a stand against the Church in this principle, and infers for that reason their scholarly works were colored. . . . I have known Matthew Cowley for many years, it has been a pleasure to have known him. I have received inspiration to live a better life from this man. So have thousands of others. Never in our acquaintance have I ever heard him make a disparaging remark concerning the Church which he dearly loves, and never have I heard him belittle the General Authorities, nor try to lessen their influence, but I have a letter from him in which he states that it was revealed to him that those who sought to belittle the authorities and lessen their influence in their work would not injure these men but would have their own influence lessened instead. Cowley has

been one of the ablest men this Church has ever produced, and one of the most inspirational speakers. He has swayed audiences from Canada to Mexico with the power God has blessed him with on many occasions.

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Furthermore, I wish here to give a testimony that God was not displeased with the sacrifice both Cowley and Apostle Taylor made for His law. President Joseph F. Smith sent for both Cowley and Taylor to proceed to Washington to give their testimony during the Smoot Investigation in 1905 by the United States Senate. Francis M. Lyman went to Canada. He stopped at President Brandley's place and asked for a team and rig to drive over to Raymond, where John W. Taylor lived. He told Taylor he wanted him to go to Washington. Taylor said that if his president wanted him to go he would go but he would tell the facts. Lyman drove back to Stirling and stayed at Pres. Theodore Brandley's place that evening. The next morning he arose early and asked for the same team and rig, and drove over to Raymond and caught Taylor on his way to catch the train. Lyman told him not to go. When asked for his authority he replied that President Woodruff had visited him during the night and told him (Lyman) that the Lord did not want Taylor or Cowley to go to Washington, that they had suffered enough, that they had done nothing wrong and that it wasn't His will for them to be further humiliated. Lyman told this also to President Brandley of the Alberta Stake. A telegram was sent Cowley in Mexico not to proceed to Washington. Many people are living today who were witnesses to this incident. Cowley and Taylor were fair enough to resign from the Quorum of Twelve to permit the seating of Reed Smoot in the United States Senate, then why should they be so bitterly assailed afterwards? It is true they did much to further the principle of plural marriage after the Church took a stand officially against it, but they were sincere in the matter and honestly believed they were doing God's will and keeping their covenants. Can't men be honest antagonists and differ in their opinions without being bitter toward each other?

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President Ivins, himself, in his office in the Administration Building, told me and another that he knew this revelation to have been received by President Taylor, and offered to go upstairs to the Historian's Office and show us the original. I told him he needn't bother as I had a photographic copy of it, and had seen it there several years previous, to which he replied: "then you know that what I say is true." He told us, however, that the revelation had not been voted upon officially and was therefore not binding. I told him I didn't care about that-that all I was interested in was to know whether or not God had said those things. He replied that, of course, that was the important thing, and assured me that I could depend on it that God had said it. The Official Statement of June 17, 1933, does not sound like President Ivins. It sounds much more like James E. Talmadge.

Again, the best evidence of a revelation is the revelation itself. The language and contents of this revelation of 1886 is its best evidence of genuineness. Read it prayerfully and then testify whether or not the Spirit burns conviction within your soul that it is the truth.

(c) Woodruff Manifesto of 1890. Inasmuch as the Lord gave President Woodruff a revelation ten months before the passage of the Manifesto, in which the Priesthood were advised to make no further pledges which would

place them in jeopardy, and further warned them that "your enemies seek your destruction and the destruction of my people", it is unreasonable that the Manifesto can be classified in any degree as a revelation. Nor does President Ivins claim it to be such. He merely quotes President Woodruff to the effect that he (Woodruff) felt inspired, but I would like to quote from the speech which President Woodruff made the day the Manifesto was voted on in Conference. He told the priesthood to go to their secret chambers and enquire of the God of Heaven, and understanding would be

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given them of why this action was taken. If President Woodruff had received a clear mandate from Heaven to discontinue the practice of plural marriages he never would have used such language. He would have plainly stated so in no uncertain terms. It would not have been necessary to have the priesthood go to their secret chambers to receive individual testimony of why the Manifesto was issued. However, scores have testified that they have gone to their secret chambers, and the God of Heaven has revealed the truth to them and they have been made happy because of following what was revealed to them.

Other men have testified that President Penrose told them that he wrote the Manifesto. It is certain that Pat Lannen, Bartch, Zane and others of the Gentile opposition had something to do with making slight changes in the wording. Frank J. Cannon, who wanted to bind the Church to the Manifesto, called it a "triple plated revelation."

This Manifesto, in similar form to that which President Woodruff signed, was presented to President John Taylor on the evening (afternoon) of the day on which this 1886 revelation was given to President Taylor. A delegation comprising George Q. Cannon, Hyrum B. Clawson, Franklin S. Richards and others called on President Taylor and asked him to sign it. He refused. They finally asked him to take it to the Lord. It is claimed the revelation referred to above resulted, and that next day President Taylor stated he would not sign it but that his successor would. He became very eloquent in stating he would rather have his tongue torn from his mouth than sanction such a document and would rather have his good right arm torn from its sockets than sign such a document.

That President Woodruff did not intend the Manifesto to entirely stop plural marriages is evidenced by the fact that he permitted several people to enter this relation after

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the Manifesto. I do not think that even President Ivins will dispute this statement.

Furthermore, President Joseph F. Smith testified before the Smoot Investigating Committee that he had had eleven children by five wives in violation of the Manifesto, the rule of the Church and the law of the land. He returned to Utah and paid a fine of $300 in Judge Morris L. Ritchie's Court for this "offense". (Also see "Gospel Doctrine" pp. 507-512, "Laws of God and Laws of the Land," by Joseph F. Smith.

The whole essence of the Manifesto is contained in the concluding sentence: "And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law

of the land." It can be shown that a man may have several wives without disregarding this advice. Permit me to explain.

When the Federal Constitution was framed the several States did not confer on the Federal Government any right to legislate concerning marriage. This remained in the people and is strictly a state function. The proof of this is clearly shown in the attempts in recent years to secure a Constitutional Amendment permitting a uniform divorce law, and the attempts years ago to secure a Constitutional Amendmen prohibiting polygamy. The enemies of this people and this principle knew they had not gained much in the 1879 Supreme Court Decision, nor the Woodruff Manifesto, nor testimony before the Mastery in Chancery, so tried to secure an amendment to our Constitution, which must be ratified by the States. Today we have 48 different sets of marriage laws and 48 different sets of divorce laws. They give most attorneys who attempt to master them the nightmare.

Our people popularly refer to the Edmunds-Tucker law. There is no such law. Both the Edmunds and Tucker amendments were passed many years after the Supreme Court made its famous decision. The laws which should be referred to are the various Anti-Polygamy laws passed prior to 1877,

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chief of which was the old Cullum Bill of 1862. So you see if our people violated the law they have been doing it a very long time. But I wish to make it even more striking than this!

The law under discussion could only pertain to Territories, and that is the only reason it had any force or effect in Utah, because Utah remained a territory until 1896. Now don't you see why the wise men of our State wanted to get Statehood, and worked so hard for it? Most of the good men of Utah were polygamists, and they knew that Statehood would stop their prosecution and give them protection. Of course there were other reasons also why we wanted Statehood, but this was a very important reason. The sad thing is that after we received Statehood the anti-polygamists among our OWN people defeated the great advantage we had secured.

Even today, if the Mormon people want to practice plural marriage, openly and in the form given them by Divine Revelation, they may do so. They have the power to pass such laws in Utah, and the Federal Government would be powerless to interfere. I want to give you a very good preccedent that this is correct. I can furnish many decisions affirming this, and if the capable Church attorneys want to debate the matter and go to the bottom of it, I will be pleased to give them further information.

The one case I refer to is that of Arizona. When she was admitted to the Union, William Howard Taft was President of the United States. President Taft didn't like Arizona's initiative and referendum law, and required her to put in her enabling act an agreement that she would forever repeal this law, just as Utah was required to agree that she would place in her Constitution a law forever prohibiting polygamous marriages. But Arizona acted on her rights and no sooner was a State than she placed the initiative and referendum law back on the books. A test case

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resulted and went up to the United States Supreme Court, and by the time a decision was to be made Taft was out of the presidential chair and back in the Supreme Court as Chief Justice. He wrote a very able decision. Although strongly opposed to the popular recall of judges he nevertheless upheld Arizona's rights to pass any law, no matter what agreement or bargain she made for Statehood, which did not conflict with the United State Constitution. He even referred to Utah's case and inferred that had Utah seen fit she, too, could have overcome the bar inflicted by the Enabling Act. You see a State is not exactly bound by what a Territory may agree to. When she becomes a state her status changes, and she has equal rights with any other states, no matter how long they may have been states.

The deplorable facts which must be faced are that the Evans bill was introduced in our State Legislature several times to do this very thing, and each time was defeated by a Mormon majority. Let's not say any more that we are compelled to abandon plural marriages. Rather let us be fair and say to the world that we have apostatized from this principle, and don't want it any more. Certainly, in this day and age, no one is compelling us to forego its practice.

And in many states of the Union a man may have several common-law wives without fear of successful prosecution. Utah Mormons face a shame they will never entirely live down in that this State not only has laws against plural marriages but also does not recognize the common-law marriage. However, even under these conditions prosecutions are almost impossible.

The Courts have uniformly recognized heirship of children born to wives not legally married to their husbands.

(d) 124th Section. This revelation, or the verses which President Ivins quotes, apply to the building of the Temple at Jackson County. They clearly apply to a

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work, and surely not to an eternal and everlasting principle. God has told us this principle was framed before the foundations of the world were laid and that it is eternal in its nature. Then how could even He excuse men from living it, unless they were willing to forego the glory to be received from its practice. See Pres. Smith's discourse on this, above referred to, which answers President Ivins far better than I can do so.

The idea that plural marriage can be put on the shelf by earthly authority, and taken down again at will, is absurd. Might as well say that if you carry your arm in a sling because you are required to you can afterward secure the blessings of a strong arm derived from exercise. If men fail to keep God's commandments during the days of their probation they simply lose the blessings predicated on obedience to that law. Plural marriage is biologically correct, and this is probably the greatest endorsement placed upon it, since man is a Divine creation. Then if men go contrary to their natures and defy Nature's mandates they surely will pay the penalty and miss the blessings they might have obtained had they fulfilled the measure of their creation. It is all so simple we wonder why it is necessary to engage in lengthy arguments and

split infinitives to prove by man's words that which is so divinely evident.

The quotation from the Book of Mormon is beside the point, since Jacob was not condemning plural marriage, or rather the Law of Abraham, but whoredoms committed because of that which was written concerning David and Solomon; but remember this prophet does not bring into reproach the practices inspired by that which is written concerning righteous Abraham, Isaac or Jacob. There is quite a difference!

(e) Importance of the 1882 Revelation. We need not seek any proof of this revelation, since President Grant has publicly acknowledged it many times and since it has been

published in at least one edition of the Doctrine and Covenants.

Wilford Woodruff, under date of October 13th and 14th, has this to say about this revelation and the discussions which were had concerning it:

"We met in council at Pres. Taylor's office. We heard the Revelation read in which George Teasdale and Heber J. Grant were called to fill the vacancies in the Quorum of the Twelve Apostles and Seymour B. Young to fill the vacancy in the First Presidency of Seventies.

(Next day) "We held a meeting with the Presidency, Twelve Apostles, and the Presidents of Stakes, Remarks were made by Pres. Taylor. Then the revelation was read. George Q. Cannon . . . said, "How can we teach the people any law or principle that we do not live ourselves?" . . . Pres. Taylor told what the Prophet Joseph said to him upon that subject and said that if we do not embrace that principle soon the keys will be turned against us, for if we do not keep the same law that our Heavenly Father has we cannot go with him. The word of the Lord to us was that if we did not obey that law we could not go where our Heavenly Father dwelt. A MAN OBEYING A LOWER LAW IS NOT QUALIFIED TO PRESIDE OVER THOSE WHO KEEP A HIGHER LAW.

"W. Woodruff said . . . that the reason why the Church and Kingdom of God could not progress if we did not receive the Patriarchal law of Marriage is that it belonged to this dispensation AS WELL AS BAPTISM FOR THE DEAD and any law or ordinance that belongs to this dispensation must be received by the members of the Church or it cannot progress. The leading men of Israel who are presiding over Stakes will have to obey the law of Abraham or they will have to stop. . . . Erastus Snow said that Joseph Smith said that the parable that Jesus spoke of that the man who had one talent and hid it in the earth was the man who had but one wife and would not take another, would have her taken from him and given to one who had more. . . . F. M. Lyman thought it would not do to seal dead women to him."

This is the best interpretation of this revelation we could possibly secure. I ask that you read the entire revelation, and reflect seriously upon it.

That this was the meaning as understood by the authorities of that day is shown by the fact that three presidents of stakes were removed because they would not enter the

Law of Abrabam, and every Seventy for many years was required to make a covenant that he would enter the principle before they would ordain him to that office. Seymour B. Young took another wife before he could be ordained to the First Presidency of Seventy.

One of the most striking aspects of this revelation is that it was given about three and one-half years after the United States Supreme Court had upheld the Constitutionalty of the Anti-Polygamy laws. This brings us to:

(f) Legal Aspects of Plural Marriage.

It is very clear that in this revelation God completely ignored the anti-polygamy laws and the action of the United States Supreme Court, and commanded his priesthood to disobey this "law of the land." The Edmunds amendment was passed the spring before this revelation, but even that did not stop our Heavenly Father. This clearly shows His utter contempt for these unjust laws..

The facts are that those good men of ours who entered plural marriages prior to 1896 broke the Constitutional law of the land. These offenders between the years 1879 and 1896 were truly law-breakers. They broke far more laws than the fellow who has practiced this principle in some state. Isn't it strange that these lawbreakers were upheld and sustained in their unlawful acts by the Church, while the fellows who have entered it since that date, and at a time when there has been less legal prohibition and less condemnation from the gentile world, are not only condemned officially by our Church, but today they even try to invoke the law of the land against them? Why didn't this people and this Church work to have the bars to living God's laws eliminated, since it is so easy to do so today?

Furthermore, why should the Church ostracise those who enter this principle in foreign countries where there are no legal restrictions? Isn't it strange that they baptize polygamists into the Church, and yet excommunicate those

in the same nation who enter the principle after they are members?

(g) Character and Happiness of Men who have Entered into Plural Marriages since the Manifesto.

Much has been said about these men. They are called liars, apostates, adulterers, and some of these epithets are used by prominent Church officials. It is reported that President Grant in the recent Annual Spring Conference, in priesthood meeting, became nettled at a handbill which was circulated and used similar language. Among other things he stated that none could point to anyone who had entered this principle since its official prohibition who were a pride to any community and that the same could be said of their children. I was not present but several who were have stated to me that these remarks, or to this effect, were made. Of course it is doubted if the body of the Church would sustain such statements, and no doubt President Grant after sober reflection would not do so. It is regrettable that we must deal in scurrilous remarks in a contovesy over any subject, and it is axiomatic

that these opponents of this official view of our Church Authorities are entitled to their opinions, and are entitled to have them respected and considered on their merits. Even if they are mistaken they are hardly entitled to this treatment. Many of these men are sincere and have devoted long years to Church work.

Many years ago Professor Hickman devoted long years to study of the offspring of the Mormon people. His paper was published in the Journal of Heredity and considered a scientific statistical attack of this subject. He proved that the men of polygamous offspring were superior physically and mentally to the men of the offspring of the monogamous Mormon matings. We invite those who attack the offspring since the Manifesto to assist in an extension of this

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study to cover this period. We are positive that if they will do so they will confess their error.

One family can be pointed to, the father of which has been disfellowshipped. Twenty-six of his children are college graduates and three have won honors at Eastern universities. They are beautiful specimens of manhood and womanhood. Another large polygamous family has a similar record. Both of these families are active in Church work.

Just yesterday I conversed with a boy of eighteen who comes from a family of 26, by a father who has been persecuted most vigorously for his practices. It was a pleasure to meet this boy. He is certainly above the average both physically and mentally, and has a splendid spiritual development. I think he would surely be a credit to any community, and there are hundreds of others who would be a credit to their communities.

Persecution has always been the lot of the faithful. Paul tells us that those who live Godly in Christ Jesus shall suffer persecution. The early day Christians were persecuted far worse than any of our people have been. Peter, fleeing for his life, was met by the Christ with his cross upon his shoulder and shown that he should return to Rome and receive his horrible murder. The lot of those who have supported great truths in any age have suffered similar treatment at the hands of misunderstanding bigots. No, the fact that these people are a hiss and a byword, if that is true, is rather in their favor. The fact that they are not upheld and made prominent and popular surely cannot be used against them. If anything it endorses their course.

The regrettable thing is that the Church officially should turn persecutor, as Ivins indicates may be the course they will pursue, but even this has its parallel in history. The Pilgrim Fathers who fled from religious tyranny, themselves turned and became severe persecutors of those who would not conform to their views. The same ship which

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carried them across the Atlantic was later used in conveying slaves.

The only consolation is that we should be pleased if we are found worthy to suffer persecution for God's laws, if thereby we may bring these truths in plainer relief to the eyes of our fellowmen. The memories of the Christian martyrs has been the greatest motivating force back of Christianity.

However, God in this day and age has said, many times, that He will fight the battles of those who do His will, and I am sure He will. This people have never taken Him at his word, but have sought by legislation and their vote and official acts to set aside those things God tells us he gave to earth through His choice seer for our refreshing. It appears they have probably feared the enemy more than our God, in their treatment of certain principles, although in other respects they have proven an admirable God-fearing people. But it has been prophesied that this principle will not perish from the earth, and I wish to add my testimony to that of others.

One of the greatest prophets this Church has ever produced was speaking in the East Bountiful Ward House, during a fast-day meeting. His countenance became transparent and he began prophesying. He prophesied that this principle of plural marriage would never be taken from the earth and that courageous souls would be found who would keep it alive until the coming of the Son of Man, and that children would be born in this principle every year. He saw that some were skeptical, so stated to them that a witness would be given them that he spoke by God and not of himself. This witness was that one of the Nephite prophets would visit that ward during the week and leave a blessing. On Thursday, one of the Nephite prophets visited a good sister's home, laid his hands on her head and her throat and blessed her. The woman, although dumb for many years from sickness, regained her voice and has

spoken ever since. He told her he had come to her home in fulfillment of a prophecy uttered in her ward a few days previous.

Many incidents might be given to show that the practice of this principle in this day and age has Divine favor, but they are so many it would fill a book.

Truly, "by their fruits ye shall know them" can be said of these refugees of an almost forgotten principle as well as of others. Mingle with them, partake of their spirit, examine their children if you will, see their home life, measure the calibres of them, notice their abilities, see what they do under the handicaps they labor, and decide for yourself if their fruits are not good. Possibly they do not wear the finest clothes, but remember that many of the early-day Saints resorted to the skins of wild animals for covering in their dire poverty brought about by their persecution.

It is far better to be persecuted than to be persecutors, and history is rife with illustrations of this truth.

May God bless you in your earnest search after truth, and may you have the courage to face the honest convictions of your heart and the conclusions of your minds, is my sincere prayer and wish.

Respectfully submitted,

LEROY A. WILSON.

[P.42] CHAPTER TWO

SUPPORTING DOCUMENTARY FACTS

In Elder Wilson's reply to the letter of President Ivins, he summarizes the leading points at issue, treating each separately. That he has handled his subject clearly and intelligently the reader will no doubt admit.

We will here present some documentary proofs in substantiation of statements made by Elder Wilson.

As to the genuineness of the revelation of 1880 to Wilford Woodruff: President Ivins, while admitting that Wilford Woodruff, then a member of the quorum of Apostles, had received a revelation, which revelation was on April 5th, 1880, received as such by the "Presidency and Council of Twelve", yet disclaims the genuineness of the document now in general circulation, purporting to be that revelation; yet he did not take the trouble to advise his correspondent of the nature of the revelation actually received by Wilford Woodruff. He did, however, claim to have read the personal journal of Wilford Woodruff, of the dates involved, and states: "I found nothing in his journal which corresponds to the so-called revelation."

Since the so-called revelation which President Ivins claims he did not discover, besides giving many gems of truth for comfort and direction, utters the following curse:

" * * * woe unto that nation, or house, or people, who seek to hinder my people from obeying the patriarchal law of Abraham, which leadeth to a Celestial Glory, which has been revealed unto my Saints through the mouth of my servant Joseph (Celestial and plural marriage), for whosoever doeth these things SHALL BE DAMNED, saith the Lord of Hosts and shall be broken up and wasted away from under heaven by the judgments which I have sent forth and which shall not return unto me void"

- it is important that its authenticity be fully established.

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Elder Wilson speaks of a copy of the revelation in question taken from the Journal of Wilford Woodruff by Joseph W. Musser, of Salt Lake City, in about the year 1908, at the instance of his father, A. Milton Musser, then Assistant Historian of the Church. That document as copied by Elder Musser, follows:

Revelation of 1880 to Wilford Woodruff

During the month of January, 1880, I was at Sunset, Arizona, with Brother Lot Smith and the brethren with him who were trying to establish a Branch of the United Order at that place. At this time the Government, through its officers, were using every means in its power to enforce the Edmunds-Tucker anti-polygamy law with the evident intent on the part of the officers to break us up as an organized community. Being away from President Taylor and my Quorum, I felt deeply distressed in mind concerning our conditions as a people. While thus exercised I went into "the Wilderness", a region of country called by this name, situated about forty miles west of Sunset; and while there I stopped with two young men who were herding sheep belonging to the people of Sunset. I remained with them ten days, reading the revelations of God as contained in the

Doctrine and Covenants, and praying fervently unto the Lord to reveal to me His mind and will concerning Zion. On retiring to bed on the night of the 25th of January, 1880, I found myself wrapt in vision, and the next morning the following revelation was given to me of the Lord which I wrote at the time:

Thus saith the Lord unto my servant, Wilford Woodruff, I have heard thy prayer and will answer thy petition. I will make known unto thee my will concerning the nations who encumber the land of promise and also concerning Zion and her inhabitants.

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I have already revealed my will concerning the nation through the mouth of my servant Joseph, who sealed his testimony with his own blood, which testimony has been in force upon all the world from the hour of his death.

What I the Lord have revealed in that testament and decreed upon this nation and upon all the nations of the earth, shall be fulfilled, saith the Lord of hosts.

I the Lord have spoken and will be obeyed. My purposes shall be fulfilled upon this nation and no power shall stay my hand. The hour is at the door when my wrath and indignation will be poured out upon the wicked of the nations. Their murders, blasphemies, lying, whoredoms and abominations have come up before my face and before the heavens, and the wrath of my indignation is full. I have decreed plagues to go forth and waste mine enemies, and not many years hence they shall not be left to pollute my heritage. The devil is ruling over his kingdom, and my spirit has no place in the hearts of the rulers of this nation, and the devil stirs them up to defy my power and to make war upon my Saints. Therefore let mine Apostles and mine elders who are faithful obey my commandments which are already written for their profit and guidance.

Thus saith the Lord unto my servant John Taylor and my servant Wilford Woodruff and my servant Orson Pratt and to all the residue of mine Apostles. Have you not gone forth in my name without purse or scrip and declared the Gospel of Life and Salvation unto this nation and the nations of the earth, and warned them of the judgments which are to come, as you have been moved upon by the power of the Holy Ghost and the inspiration of the Lord? You have done this year by year for a whole generation, as men count time. Therefore your garments are clean of the blood of this generation, and especially of this nation. Therefore, as I have said in a former commandment, so I the Lord say again unto my Apostles, go ye alone by yourselves, whether it

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heat or in cold and cleanse your feet in water, pure water, it matters not whether it be by the running streams, or in your closets; but leave these testimonies before the Lord and the heavenly hosts; and when you have all done this, then gather yourselves together in your holy places and clothe yourselves with the robes of the Holy Priesthood and there offer up your prayers according to my holy law. Let him who presides be mouth, and kneel at the holy altar, and there let mine Apostles bring all these testimonies before my face and before the heavenly hosts and before the justified spirits made perfect. And thus saith the Lord unto you, mine Apostles, when you bring these testimonies

before me, let them be presented by name as far as the spirit shall present them unto you - the Presidents of the United States, the Supreme Court, the Cabinet, the Senate and Houses of Congress of the United States, the Governors of the States and Territories, the Judges and others sent unto you, and all men and persons who have taken any part in persecuting you or bringing distress upon you or your families, or who have sought your lives, or sought to hinder you from keeping my commandments or from enjoying the rights which the constitutional laws of the land guarantee unto you. And what I the Lord say unto you mine Apostles I also say unto my servants the Seventies, the High Priests, the Elders, the Priests and all my servants who are pure in heart and who have borne testimony unto the nations. Let them go forth and cleanse their feet in pure water, and bear testimony of it unto their Father who is in heaven. And then, saith the Lord unto mine Apostles and mine Elders, when ye do these things with purity of heart, I the Lord will hear your prayers and am bound by oath and covenant to defend you and fight your battles. As I have said in a former commandment, it is not my will that mine elders should fight the battles of Zion, for I will fight your battles. Nevertheless let no man be afraid to lay down his life for my sake, for he that layeth down his life for my sake shall

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find it again and have eternal life. The nation is ripened in iniquity, and the cup of the wrath of mine indignation is full and I will not stay my hand in judgments upon this nation, or the nations of the earth. I have decreed wars and judgments upon the wicked and my wrath and indignation are about to be poured out upon them and the wicked and rebellious shall know that I am God. As I the Lord have spoken, so will I fulfill. I will spare none who remain in Babylon, but I will burn them up, saith the Lord of Hosts. As I the Lord have suffered, so will I put all enemies under my feet. For I the Lord utter my word and it shall be obeyed. And the day of wrath and indignation shall come upon the wicked. And I say again, woe unto that nation, or house or people who seek to hinder my people from obeying the Patriarchal Law of Abraham, which leadeth to a Celestial Glory, which has been revealed unto my Saints through the mouth of my servant Joseph, for whosoever doeth these things shall be damned, saith the Lord of Hosts, and shall be broken up and wasted away from under heaven by the judgments which I have sent forth, and which shall not return unto me void. And thus, with the sword, and by bloodshed, and with famine, and plagues, and earthquakes, and the thunder of heaven, and the vivid lightnings shall this nation and the nations of the earth be made to feel the chastening hand of an Almighty God until they are broken up and destroyed and wasted away from under heaven, and no power can stay my hand. Therefore, let the wicked tremble; let them that blaspheme my name hold their lips, for destruction will swiftly overtake them. All that I the Lord have spoken through the mouths of my Prophets and Apostles since the world began, concerning the last dispensation and fullness of times, concerning my Church, which has been called out of the wilderness of darkness and error, concerning the Zion and Kingdom of God and concerning Babylon the Great, and what I have spoken through the mouth of my servant Joseph, shall all be fulfilled. And

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though the heaven and earth pass away, my word shall not pass away, but shall be fulfilled, saith the Lord.

These revelations and testimonies are before you. Let my Saints search the word of the Lord, and treasure up wisdom and be prepared for that which is to come. As I have decreed, so shall my judgments begin at the House of God. There are those in my Church who have a name among you, who are adulterers and adulteresses, and those who blaspheme my name and those who love and make a lie, and those who revel and drink with the drunken. If they do not speedily repent of this wickedness and abomination they should be severed from the ordinances of my house, saith the Lord. There are many who have need to repent, whose hearts are set upon the things of this world, who aspire to the honors of men, and do not honor the Priesthood, nor seek to build up the Kingdom of God as they should. Neither do they learn and comprehend that the rights of the Priesthood are inseparably connected with the powers of heaven and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. Such should repent and turn unto the Lord, and seek for the Holy Spirit to guide them. Judgments will begin upon my house, and from thence will they go forth unto the world, and the wicked cannot escape. Blessed are the pure in heart, for my blessings await them in this life and eternal life in the world to come.

Thus saith the Lord unto you, my servant and Apostles who dwell in the flesh. Fear ye not your enemies. Let not your hearts be troubled. I am in your midst. I am your advocate with the Father. I have given mine angels charge concerning you. Mine eyes are upon you and the eyes of your Heavenly Father and the heavenly hosts and all justified spirits made perfect are watching over you. Your works are manifest before the face of my servants who have sealed their testimony with their blood, and before all my servants

of the apostles whom I have taken unto myself. The veil is taken from off their faces and they know your works. They await your coming when you have finished your testimony in the flesh. Therefore, be ye faithful until I come. My coming is at the door. Call upon the Lord in mighty prayer. Ask and you shall receive. Whenever you agree as touching anything and ask the Father in my name, it shall be given unto you. Seek diligently to build up Zion and to magnify your high calling, and your enemies shall not prevail over you. Zion shall not be moved out of her place. Zion shall prevail against her enemies. My people shall not be hindered in the building of my Temples unto my holy name, if they will hearken unto my voice and do as I command them.

The blood of my servants Joseph and Hyrum and of mine Apostles and elders, which has been shed for the word of God and the testimony of Jesus Christ, cries from the ground for vengeance upon the nation which has shed their blood. But their blood shall speedily be avenged and shall cease to cry unto me, for the hour of God's judgment is fully come and shall be poured out without measure upon the wicked. But hearken and hear, 0 ye Apostles, elders and people of my Church, to the word of the Lord concerning you, that for all the blessings that I will pour out upon you and the inhabitants of Zion, and the judgments and destruction upon the wicked, I will be inquired of by you to ask the Father in my name to do and to perform these things for you as I told all the house of Israel by my servant Moses, that they should ask at my hand for all those blessings which I the Lord have promised unto Israel in the latter days. And as I the Lord ordained mine Apostles who were with me in my ministry and promised them that they should sit upon twelve thrones, judging the twelve tribes of Israel, so I say unto you, mine Apostles, who I have

raised up in these last days that I have ordained you to bear record of my name, and of the

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Gospel of Jesus Christ, to the Gentiles first, and then to the House of Israel. I have also ordained you to sit upon thrones and judge the Gentiles and all the inhabitants of the earth unto whom you have borne testimony of my name in the day and generation in which you live. Therefore how great is your calling and responsibility before me. Therefore gird up the loins of your minds and magnify your calling in the fear of God, and prepare ye for the coming of the Son of Man, which is nigh at the door. No man knoweth the day nor the hour; but the signs of both heaven and earth indicate his coming, as promised by the mouths of my disciples. The fig tree is leafing and the hour is nigh. Therefore prepare yourselves, 0 ye Saints of the Most High God, with oil in your lamps, for blessed is he that watcheth for the coming of the Son of Man.

Again, hear ye the word of the Lord, 0 ye mine Apostles, whom I have chosen in these last days to bear record of my name and to lead my people Israel until the coming of the Son of Man, I the Lord have raised up unto you my servant John Taylor to preside over you and to be a law giver unto my Church. He has mingled his blood with that of the martyred prophets. Nevertheless, while I have taken my servants Joseph and Hyrum unto myself, I have preserved my servant John Taylor for a wise purpose in me. I have also taken many others of the Apostles unto myself, for I take whom I will take, and preserve in life whom I will preserve, according to the counsel of my own will. And while my servant John Taylor is your President, I wish to ask the rest of my servants of the Apostles the question, Although you have one to preside over your Quorum, which is the order of God in all generations, do you not, all of you, hold the Apostleship, which is the highest authority ever given to men on earth? You do. Therefore you hold in common the keys of the Kingdom of God in all the world. You each of you have the power to unlock the veil of eternity and hold converse with God the

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Father, and his Son Jesus Christ, and to have the ministrations of Angels. It is your right, privilege and duty to inquire of the Lord as to his mind and will concerning yourselves and the inhabitants of Zion and their interests. And whenever any one of you receives the word of the Lord, let it be written and presented in your councils. And whatever, by united consent, you deem wisdom to be presented unto the people, let it be presented by the President, my servant John Taylor as the word of the Lord. In this way you will uphold him and strengthen his hands as all the burden should not lie upon one man. For thus saith the Lord. All mine Apostles should be full of the Holy Ghost of inspiration and revelation, to know the mind and will of God, and be prepared for that which is to come. Therefore let mine Apostles keep my commandments and obey my voice, and the gates of hell shall not prevail against you. Fear not, for lo, I am with you until I come. I come quickly. Even so, Amen.

(Sig.) WILFORD WOODRUFF.

State of Utah, County of Salt Lake

Joseph W. Musser, being first duly sworn, deposes and says: That about the year 1908, he personally copied from the Journals of the late

Wilford Woodruff, certain data, of which the foregoing four pages is a true and correct copy.

And further, that the Journals containing the above, were furnished and the copying done at the request of my father, A. Milton Musser, then an associate L. D. S. Church Historian, who permitted me to keep a copy, saying, "you may need it some day."

JOSEPH W. MUSSER

Subscribed and sworn to before me this 23rd of April, 1934.

(Seal) ANNA M. HILL,

Notary Public.

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Should there still be a question of the above document being the revelation received by Wilford Woodruff, while in Arizona on January 26, 1880, as mentioned by President Ivins, and which was on April 5, 1880, accepted by the "Presidency and Council of the Twelve", it is, as mentioned by Elder Wilson, incumbent on President Ivins to furnish the true text of the revelation he speaks of. Surely there can be no good purpose in holding it back at this time.

Elder Franklin D. Richards, Church Historian and a member of the Quorum of Twelve, in writing the life of Wilford Woodruff, states: (See Vol. 1, p. 874, Improvement Era)

"During the period of the extreme and unrelenting prosecutions under the anti-polygamy acts of Congress, President Woodruff spent much of the time among the churches in Arizona and Southern Utah. On January 26, 1880, having retired for some days in the mountains fasting and praying, he obtained important revelations from the Lord concerning the work of the Twelve Apostles and events which would happen affecting both the Church and the nation. These were submitted to President John Taylor and the Council of the Apostles and were accepted by them as profitable for doctrine, for comfort, for light as to the future and for encouragement in the work of the ministry."

Surely a revelation of the Lord that was accepted by the Quorum of the Twelve "as profitable for doctrine, for comfort, for light as to the future and for encouragement in the work of the ministry", is of sufficient import to have its contents divulged to the Saints in this day; and especially so, if it will refute a "pretended revelation" that is broadly circulated as the genuine.

Revelation of 1882

That the history may be complete, we herewith produce the text of the revelation received by President John Taylor in October, 1882. The authenticity of this revelation, so far as we know, is not questioned. It was published in early European editions of the Doctrine and Covenants, also in

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Life of John Taylor by Roberts, but which publication, it seems, has now ceased:

REVLEATION GIVEN THROUGH PRESIDENT
JOHN TAYLOR AT SALT LAKE CITY, Utah
TERRITORY, OCTOBER 13, 1882

Thus saith the Lord to the Twelve, and to the Priesthood and people of my Church: Let my servants George Teasdale and Heber J. Grant be appointed to fill the vacancies in the Twelve, that you may be fully organized and prepared for the labors devolving upon you, for you have a great work to perform; and then proceed to fill up the presiding quorum of Seventies, and assist in organizing that body of my priesthood who are your co-laborers in the ministry. You may appoint Seymour B. Young to fill up the vacancy in the presiding quorum of Seventies, if he will conform to my law; for it is not meet that men who will not abide my law shall preside over my priesthood; and then proceed forthwith and call to your aid any assistance that you may require from among the Seventies to assist you in your labors in introducing and maintaining the gospel among the Lamanites throughout the land. And then let High Priests be selected, under the direction of the First Presidency, to preside over the various organizations that shall exist among this people; that those who receive the gospel may be taught in the doctrines of my Church and in the ordinances and laws thereof, and also in the things pertaining to my Zion and my kingdom, saith the Lord, that they may be one with you in my Church and my kingdom.

Let the Presidency of my Church be one in all things; and let the Twelve also be one in all things; and let them all be one with me, as I am one with the Father.

And let the High Priests organize themselves, and purify themselves, and prepare themselves for this labor, and for all other labors that they may be called upon to fulfill.

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And let the Presidents of the Stakes also purify themselves, and the Priesthood and people of the Stakes over which they preside, and organize the Priesthood in their various Stakes according to my law, in all the various departments thereof, in the High Councils, in the Elders' quorums, and in the Bishops and their councils, and in the quorums of Priests, Teachers, and Deacons, that every quorum may be fully organized according to the order of my Church; and, then, let them inquire into the standing and fellowship of all that hold my Holy Priesthood in their several Stakes; and if they find those that are unworthy let them remove them, except they repent; for my Priesthood, whom I have called and whom I have sustained and honored, shall honor me and obey my laws, and the laws of my Holy Priesthood, or they shall not be considered worthy to hold my Priesthood, saith the Lord. And let My Priesthood humble themselves before me, and seek not their own will but my will; for if my Priesthood, whom I have chosen, and called, and endowed with the spirit and gifts of their several callings, and with the powers thereof, do not acknowledge me I will not acknowledge them, saith the Lord; for I will be honored and obeyed by my Priesthood.

And, then, I call upon my Priesthood, and upon all of my people, to repent of all their sins and shortcomings, of their covetousness and pride and self-will, and of all their iniquities wherein they sin against

me; and to seek with all humility to fulfill my law, as my Priesthood, my Saints and my people; and I call upon the heads of families to put their houses in order according to the law of God, and attend to the various duties and responsibilities associated therewith, and to purify themselves before me, and to purge out iniquity from their households. And I will bless and be with you, saith the Lord, and ye shall gather together in your Holy places wherein ye assemble to call upon me, and ye shall ask for such things as are right, and I will hear your prayers, and my spirit and power shall be with you,

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and my blessing shall rest upon you, upon your families, your dwellings and your households, upon your flocks and herds and fields, your orchards and vineyards, and upon all that pertains to you; and you shall be my people and I will be your God; and your enemies shall not have dominion over you, for I will preserve you and confound them, saith the Lord, and they shall not have power nor dominion over you; for my word shall go forth, and my work shall be accomplished, and my Zion shall be established, and my rule and my power and my dominion shall prevail among my people, and all nations shall yet acknowledge me. Even so. Amen.

The following items pertaining to the reception and consideration of the above revelation, were, by Elder Musser, copied from the Wilford Woodruff Journals at the time of copying the revelations of 1880 and 1889, and will be found pertinent at this point:

October 13th, 1882

We met in council at President Taylor's office. We heard the Revelation read in which George Teasdale and Heber J. Grant were called to fill the vacancies in the Quorum of the Twelve Apostles and Seymour B. Young to fill the vacancy in the First Presidency of Seventies.

October 14th, 1882

We held a meeting with the Presidency, Twelve Apostles and the Presidents of Stakes. Remarks were made by President Taylor. Then the Revelation was read. George Q. Cannon spoke to us and said, "How can we teach the people any law or principle that we do not keep ourselves?"

Joseph F. Smith spoke upon several subjects upon the Patriarchal Order of Marriage.

President Taylor told what Joseph Smith said to him upon that subject, and said, "If we do not embrace that prin-

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ciple soon the keys will be turned against us, for if we do not keep the same law that our Heavenly Father has we cannot go with Him. The word of the Lord to us was that if we did not obey that law we could not go where our Heavenly Father dwelt. A man obeying a lower law is not qualified to preside over those who keep a higher law."

W. Woodruff said he was glad the Quorum of the Twelve and Seventies were now to be filled, and said that the reason why the Church and Kingdom of God could not progress if we did not receive the Patriarchal Law of Marriage is that it belonged to this dispensation as well as the

Baptism for the dead and any law or ordinance that belongs to this dispensation must be received by the Members of the Church, or it cannot progress. The leading men of Israel who are presiding over Stakes will have to obey the Law of Abraham, or they will have to stop.

Moses Thatcher spoke upon the establishment of co-operative companies for handling machinery, wagons, etc.

George Q. Cannon spoke upon the manufacturing of wagons, etc. E. Snow said that Joseph Smith said that the parable that Jesus spoke of that the man who had one talent and hid it in the earth was the man who had but one wife and would not take another, would have her taken from him and given to one who had more.

STATEMENTS OF LORIN C. WOOLLEY AND
DANIEL R. BATEMAN

As the authenticity of the revelation received by President John Taylor in 1886, is brought into question by President Ivins' attempt disprove it, and which revelation he claims could have no standing since it had not been received by the Church, we herewith present the statement of Elder Lorin C. Woolley, verified by Elder Daniel Bateman, with proper verification oaths. Since much controversy has arisen

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with reference to the genuineness of this revelation, this document will be found of inestimable value to the thinking membership of the Church:

Given at Salt Lake City, Utah, September 22, 1929. With reference to the Revelation of September 27, 1886, on the subject of Celestial or Plural Marriage, which Revelation was given by the Lord to President John Taylor.

Present: Lorin C. Woolley, Daniel R. Bateman, John Y. Barlow, J. Leslie Broadbent and J. W. Musser. Prayer was offered by John Y. Barlow.

Lorin C. Woolley related the following:

While the brethren were at the Carlisle residence in May or June of 1886, letters began to come to President John Taylor from such men as John Sharp, Horace Eldredge, William Jennings, John T. Caine, Abraham Hatch, President Cluff and many other leading men from all over the Church, asking the leaders to do something, as the Gentiles were talking of confiscating their property in connection with the property of the Church.

These letters not only came from those who were living in the Plural Marriage relation, but also from prominent men who were presiding in various offices of the Church who were not living in that relation. They all urged that something be done to satisfy the Gentiles so that their property would not be confiscated.

George Q. Cannon on his own initiative selected a committee comprising himself, Hyrum B. Clawson, Franklin S. Richards, John T. Caine and James Jack to get up a statement or Manifesto that would meet the objections urged by the brethren above named. They met from time to time to discuss the situation. From the White home, where President Taylor and

companions stopped, after leaving the Carlisle home, they came out to father's. George Q. Can-

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non would go and consult with the brethren of the committee, I taking him back and forth each day.

On September 26, 1886, George Q. Cannon, Hyrum B. Clawson, Franklin S. Richards, and others, met President John Taylor at my father's residence at Centerville, Davis County, Utah, and presented a document for President Taylor's consideration.

I had just got back from a three days' trip, during most of which time I had been in the saddle and being greatly fatigued, I had retired to rest.

Between one and two o'clock P. M., Brother Bateman came and woke me up and asked me to be at my father's home where a Manifesto was to be discussed. I went there and found there were congregated Samuel Bateman, Charles H. Wilkins, L. John Nuttall, Charles Birrell, George Q. Cannon, Franklin S. Richards and Hyrum B. Clawson.

We discussed the proposed Manifesto at length, but we were unable to become united in the discussion. Finally George Q. Cannon suggested that President Taylor take the matter up with the Lord and decide the same the next day.

Brothers Clawson and Richards, were taken back to Salt Lake. That evening I was called to act as guard during the first part of the night, notwithstanding the fact that I was greatly fatigued on account of the three days' trip I had just completed.

The brethren retired to bed soon after nine o'clock. The sleeping rooms were inspected by the guard as was the custom. President Taylor's room had no outside door. The windows were heavily screened.

Sometime after the brethren retired and while I was reading the Doctrine and Covenants, I was suddenly attracted to a light appearing under the door leading to President Taylor's room, and was at once startled to hear the voices of men talking there. There were three distinct voices. I was bewildered because it was my duty to keep people out

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of that room and evidently someone had entered without my knowing it. I made a hasty examination and found the door leading to the room bolted as usual. I then examined the outside of the house and found all the window screens intact. While examining the last window, and feeling greatly agitated, a voice spoke to me, saying, "Can't you feel the Spirit? Why should you worry?"

At this I returned to my post and continued to hear the voices in the room. They were so audible that although I did not see the parties I could place their positions in the room from the sound of their voices. The three voices continued until about midnight, when one of them left, and the other two continued. One of them I recognized as President John

Taylor's voice. I called Charles Birrell and we both sat up until eight o'clock the next morning.

When President Taylor came out of his room about eight o'clock of the morning of September 27, 1886, we could scarcely look at him on account of the brightness of his personage.

He stated, "Brethren, I have had a very pleasant conversation all night with Brother Joseph." (Joseph Smith) I said, "Boss, who is the man that was there until midnight?" He asked, "What do you know about it, Lorin?" I told him all about my experience. He said, "Brother Lorin, that was your Lord."

We had no breakfast, but assembled ourselves in a meeting. I forget who opened the meeting. I was called to offer the benediction. I think my father, John W. Woolley, offered the opening prayer. There were present, at this meeting, in addition to President Taylor, George Q. Cannon, L. John Nuttall, John W. Woolley, Samuel Bateman, Charles H. Wilkins, Charles Birrell, Daniel R. Bateman, Bishop Samuel Sedden, George Earl, my mother, Julia E. Woolley, my sister, Amy Woolley, and myself. The meeting was held from about nine o'clock in the morning until

five in the afternoon without intermission, being about eight hours in all.

President Taylor called the meeting to order. He had the Manifesto, that had been prepared under the direction of George Q. Cannon, read over again. Then he put each person under covenant that he or she would defend the principle of Celestial or Plural Marriage, and that they would consecrate their lives, liberty and property to this end, and that they personnally would sustain and uphold that principle.

By that time we were all filled with the Holy Ghost. President Taylor and those present occupied about three hours up to this time. After placing us under covenant, he placed his finger on the document, his person rising from the floor about a foot or eighteen inches, and with countenance animated by the Spirit of the Lord, and raising his right hand to the square, he said, "Sign that document, - never! I would suffer my right hand to be severed from my body first. Sanction it, - never! I would suffer my tongue to be torn from its roots in my mouth before I would sanction it!"

After that he talked for about an hour and then sat down and wrote the revelation which was given him by the Lord upon the question of Plural Marriage (which revelation follows this statement). Then he talked to us for some time, and said, "Some of you will be handled and ostracized and be cast out from the Church by your brethren because of your faithfulness and integrity to this principle, and some of you may have to surrender your lives because of the same, but woe, woe, unto those who shall bring these troubles upon you." (Three of us were handled and ostracized for supporting and sustaining this principle. There are only three left who were at the meeting mentioned - Daniel R. Bateman, George Earl and myself. So far as I know those of them who have passed away all stood firm to the covenants entered into from that day to the day of their deaths).

After the meeting referred to, President Taylor had L. John Nuttall write five copies of the revelation. He called five of us together: Samuel Bateman, Charles H. Wilkins, George Q. Cannon, John W. Woolley, and my self.

He then set us apart and placed us under covenant that while we lived we would see to it that no year passed by without children being born in the principle of plural marriage. We were given authority to ordain others if necessary to carry this work on, they in turn to be given authority to ordain others when necessary, under the direction of the worthy senior (by ordination), so that there should be no cessation in the work. He then gave each of us a copy of the Revelation.

I am the only one of the five now living, and so far as I know all five of the brethren remained true and faithful to the covenants they entered into, and to the responsibilities placed upon them at that time.

During the eight hours we were together, and while President Taylor was talking to us, he frequently arose and stood above the floor, and his countenance and being were so enveloped by light and glory that it was difficult for us to look upon him.

He stated that the document, referring to the Manifesto, was from the lower regions. He stated that many of the things he had told us we would forget and they would be taken from us, but that they would return to us in due time as needed, and from this fact we would know that the same was from the Lord. This has been literally fulfilled. Many of the things I forgot, but they are coming to me gradually, and those things that come to me are as clear as on the day on which they were given.

President Taylor said that the time would come when many of the Saints would apostatize because of this principle. He said "one-half of this people would apostatize over the principle for which we are now in hiding, yea, and pos-

sibly one-half of the other half" (rising off the floor while making the statement). He also said the day will come when a document similar to that (Manifesto) then under consideration would be adopted by the Church, following which "apostasy and whoredom would be rampant in the Church."

He said that in the time of the seventh president of this Church, the Church would go into bondage both temporally and spiritually and in that day (the day of bondage) the One Mighty and Strong spoken of in the 85th Section of the Doctrine and Covenants would come.

Among many other things stated by President Taylor on this occasion was this: "I would be surprised if ten per cent of those who claim to hold the Melchisedek Priesthood will remain true and faithful to the Gospel of the Lord Jesus Christ, at the time of the seventh president, and that there would be thousands that think they hold the Priesthood at that time, but would not have it properly conferred upon them."

John Taylor set the five mentioned apart and gave them authority to perform marriage ceremonies, and also to set others apart to do the same thing as long as they remained on the earth; and while doing so, the

Prophet Joseph Smith stood by directing the proceedings. Two of us had not met the Prophet Joseph Smith in his mortal lifetime, and we - Charles H. Wilkins and myself - were introduced to him and shook hands with him.

(Signed) LORIN C. WOOLLEY.

Daniel R. Bateman, being present while the above experience was related by Brother Woolley, testified as follows:

I was privileged to be at the meeting of September 27, 1886, spoken of by Brother Woolley, I myself acting as one of the guards for the brethren during those exciting times.

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The proceedings of the meeting, as related by Brother Woolley, are correct in every detail. I was not present when the five spoken of by Brother Woolley were set apart for special work, but have on different occasions heard the details of the same related by both Lorin C. Woolley and John W. Woolley, and from all the circumstances with which I am familiar, I firmly believe the testimony of these two brethren to be true.

(Signed) DANIEL R. BATEMAN.

STATE OF UTAH. County of Salt Lake

J. Leslie Broadbent, John Y. Barlow and J. W. Musser, being each duly sworn, on oath, depose and say, that the above and foregoing four pages, constitute a full, true and correct copy of a signed statement of Lorin C. Woolley and Daniel R. Bateman, made in their presence, as the statement purports, September 22, 1929.

J. LESLIE BROADBENT JOHN Y. BARLOW J. W. MUSSER

Subscribed and sworn to before me this 4th day of May, 1934. (Seal) ANNA M. HILL,

Notary Public of Salt Lake City, Utah.

REVELATION TO PRESIDENT JOHN TAYLOR

Given at the Home of John W. Woolley, Centerville, Utah,

September 27, 1886

My son John, you have asked me concerning the New and Everlasting Covenant and how far it is binding upon my people; thus saith the Lord. All commandments that I give must be obeyed by those calling themselves by my name,

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unless they are revoked by me or by my authority, and how can I revoke an everlasting covenant, for I the Lord am everlasting and my everlasting covenants cannot be abrogated nor done away with, but they stand forever.

Have I not given my word in great plainness on this subject? Yet have not great numbers of my people been negligent in the observance of my law and the keeping of my commandments, and yet have I borne with them these many years; and this because of their weakness - because of the perilous times, and furthermore it is more pleasing to me that men should use their free agency in regard to these matters. Nevertheless, I the Lord do not change and my word and my covenants and my law do not, and as I have heretofore said by my servant Joseph: All those who would enter into my glory MUST AND SHALL obey my law. And have I not commanded men that if they were Abraham's seed and would enter into my glory, they must do the works of Abraham? I have not revoked this law, nor will I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof; even so Amen.

While copying the revelation of 1880 from the journals of Wilford Woodruff, Elder Musser also copied other items, which included the revelation of the Lord to Wilford Woodruff of 1889, in which President Woodruff was told, in substance, not to surrender to the enemy. For the reader's full information this revelation of 1889 is here given, together with introductory journal entry:

Woodruff Revelation, 1889

November 24th, 1889

Attended a meeting with the lawyers at the Gardo (house) in the evening. They wanted me to make some concession to the court upon Polygamy and other points, and I spent several hours alone and inquired of the Lord and received the following:

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Revelation given to Wilford Woodruff, Sunday, November 24, 1889.

Thus saith the Lord to my servant Wilford. I the Lord, have heard thy prayers and thy request and will answer thee by the voice of my Spirit.

Thus saith the Lord unto my servants the Presidency of my Church who hold the Keys of the Kingdom of God on the earth. I the Lord hold the destiny of the courts in your midst and the destiny of this nation and all other nations of the earth in mine own hands, and all that I have revealed and promised and decreed concerning the generation in which you live, shall come to pass, and no power shall stay my hand.

Let not my servants who are called to the Presidency of my Church deny my word or my law, which concerns the salvation of the children of men. Let them pray for the Holy Spirit which shall be given them to guide them in their acts. Place not yourselves in jeopardy to your enemies by promise. Your enemies seek your destruction and the destruction of my people.

If the Saints will hearken unto my voice and the counsel of my servants the wicked shall not prevail.

Let my servants who officiate as your counselors before the courts make their pleadings as they are moved upon by the Holy Spirit, without any further pledges from the Priesthood. I, the Lord, will hold the courts, with the officers of Government and the nation responsible for

their acts toward the inhabitants of Zion. I, Jesus Christ, the Savior of the world, am in your midst. I am your advocate with the Father. Fear not, little flock, it is your Father's good pleasure to give you the Kingdom. Fear not the wicked and ungodly. Search the scriptures for they are they which testify of me; also those revelations which I have given to my servant Joseph and to all my servants since the world be-

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gan, which are recorded in the record of divine truth. Those revelations contain the judgments of God which are to be poured out upon all nations under the heavens, which include great Babylon. These judgments are at the door. They will be fulfilled as God lives. Leave judgment with me; it is mine, saith the Lord. Watch the signs of the times and they will show the fulfillment of the words of the Lord.

Let my servants call upon the Lord in mighty prayer; retain the Holy Ghost as your constant companion and act as you are moved upon by the Spirit and all will be well with you. The wicked are fast ripening in iniquity, and they will be cut off by the Judgments of God. Great events await you and this generation and are nigh at your doors. Awake, 0 Israel, and have faith in God and his promises, and he will not forsake you. I the Lord will deliver my Saints from the dominion of the wicked in mine own due time and way.

I cannot deny my word, neither in blessing nor judgments. Therefore let mine anointed gird up their loins, watch and be sober and keep my commandments. Pray always and faint not. Exercise faith in the Lord and in the promises of God; be valiant in the testimony of Jesus Christ. The eyes of the Lord and the Heavenly Hosts are watching over you and your acts. Therefore be faithful until I come. I come quickly to reward every man, according to the deeds done in the body. Even so, Amen.

Since the subject of obedience to the laws of the land was being laid before the Lord at this time, and his will with reference to the Saints' yielding to the demand of the enemy, being inquired after, the Lord's answer to his servant - while in all respects one to be expected - yet, in view of the faithless attitude of the people, was difficult to receive; as it proclaimed God's constancy and unyielding attitude toward eternal laws. "Let not my servants who are called to the Presidency of my Church, deny my word or my law which concerns the salvation of the children of men. * * *

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Place not yourselves in jeopardy to the enemy by promise. * * * Make no further pledges," etc., are commands from the Eternal, from which the Saints seceded in accepting the Manifesto of Wilford Woodruff of 1890, issued some ten months later.

[P.67] CHAPTER THREE

REVELATIONS - MUST THE WORD OF THE LORD BE RATIFIED BY THE CHURCH IN ORDER TO MAKE IT BINDING UPON MAN?

In President Ivins' letter, referring to the 1880 revelation of Wilford Woodruff, and the 1886 revelation to President John Taylor, he states:

"The fact is that neither of these pretended revelations has any purport whatever so far as the Church is concerned. They were never published or presented to the body of the Church for approval, and consequently if such statements were made they have never been in force."

This attitude of President Ivins agrees with that of the First Presidency of the Church as announced in its "Official Statement", which state (page 17):

"Furthermore, so far as the authorities of the Church are concerned and so far as the members of the Church are concerned, since this pretended revelation (of 1886), if ever given, was never presented to and adopted by the Church or by any council of the Church, * * * the said pretended revelation could have no validity and no binding effect and force upon Church members, and action under it would be unauthorized, illegal and void."

And upon the assumption stated, the authorities proceed to read out of the Church, castigate and persecute those who, relying upon the word of the Lord given through his Prophets, insist upon the privilege of living the Patriarchal order of marriage.

Not all of God's revelations to his Prophets in this, or any other dispensation, have been presented to the Church or published to the world, nay - not even a tithe of them.

God reveals his word to his Priesthood authority on earth, and it is for that authority to give unto the Church such part of the word of the Lord as may be intended for it and as it is capable of accepting and assimilating. In compil-

ing the Book of Doctrine and Covenants, it was indicated on the title page thereof, by Joseph Smith and other members of the compiling committee, that the revelations therein contained were "carefully selected from the revelations of God" - not all of them, mind you, were taken, but only those that it was felt at the time were within the capacity of the Saints to receive. The revelation on plural marriage was one omitted from the compilation, with the evident feeling that the Saints were not sufficiently schooled in the principle of sacrifice to receive it.

"If the Church," said Joseph Smith, "knew all the commandments, one-half they would reject through prejudice and ignorance." (Life of Heber C. Kimball, p.333).

Hence the unwisdom of publishing all the revelations of the Lord must be apparent. Another example of the unpreparedness of the Saints to receive the full word of God, will suffice at this point:

In the course of some remarks made by the Prophet Joseph Smith at Nauvoo, July, 1843, he observed that-

"I am going to have a reformation, and the Saints must regard Hyrum, for he has the authority (Hyrum appointed to Second Eldership formerly held by Oliver Cowdery, Sec. 124:94-5-6. Hyrum to act in concert with Joseph as a Prophet, Seer and Revelator, on the principle that in the mouths of two or more witnesses shall all things be established), that I might be a Priest of the Most High God; and slightly touched upon the subject of the everlasting covenant, showing that a man and his wife must enter into that covenant in the world, or he will have no claim on her in the next world. But on account of the unbelief of the people, I CANNOT REVEAL THE FULNESS OF THESE THINGS AT PRESENT." (His. of Church, Vol 5:510).

While it is true the Church as an organization cannot be bound by a revelation that it has not had the privilege of passing on, nor can individuals be held to account for that which they have not had the opportunity of hearing or considering, yet the truth of a revelation does not depend upon man's reception or rejection thereof. When God speaks His

voice is law, and they to whom the revelation is directed will reject the same at their peril. Surely no one will have the audacity to say God speaks out of turn and for no good purpose! "Who will not be saved?" said Brigham Young. "Those who received the truth, OR HAD THE PRIVILEGE OF RECEIVING IT, and then reject it." Thus it is seen that an alibi fit for heaven, will not consist of simply a convenient ignorance, when the facts were staring the individual in the face, and he had ample opportunity of grasping the same.

It must also be borne in mind that the revelation on Celestial and Plural Marriage, known as the 132nd Section of the Doctrine and Covenants, was not directed to the Church. As noted in a subsequent chapter, it was given to Joseph Smith for himself and a few of his trusty followers to whom he might be impressed through the Spirit of the Lord, to reveal it.

It would manifestly have been unwise in Joseph to have given publicity to the revelation in his day. The Saints were not prepared for it.

"Many men," said he, "will say 'I will never forsake you, but will stand by you at all times.' But the moment you teach them some of the mysteries of the Kingdom of God that are retained in the heavens, and are to be revealed to the children of men when they are prepared for them, they will be the first to stone you and put you to death. It was this principle that crucified the Lord Jesus Christ, and will cause the people to kill the Prophets in this generation." - Life of Heber C. Kimball, p. 332.

Commenting upon the subject, the author of the Life of Heber C. Kimball (p.333) states:

"Joseph was not a coward; it was he who said a coward could not be saved in the kingdom of God; but neither was he lacking in caution, especially when warned of the Lord of the necessity for its exercise. Therefore, was he now revealing, to a chosen few, whom God had prepared to receive what he should tell them, one of the grand principles of the everlasting Gospel, 'unlawful to be uttered' to the multitude, yet one day to be thundered from the

house-tops in the ears of all living, with many other mighty truths locked in the treasure house of future time of which eternity still holds the key."

"Joseph was not a coward." It is said that he withstood God's messenger who demanded obedience of him to the divine principle, until an angel with a drawn sword commanded him to relent and obey. As the original revelation was not directed to the Church or given out for publication, neither was its confirmation to the Prophet John Taylor in the year 1886, so directed; and neither was the resultant action, as hereafter mentioned, made a matter of public record. The reasons are obvious.

These men - Joseph Smith and his confidants - entered into the practice of the principle involved many years before the revelation was formerly acted upon by the Church. The Church might then, as it did subsequently, have taken action forbidding God's people the privilege of accepting the Patriarchal order of marriage, thereby depriving them of an exaltation in the Celestial Kingdom of God - their birthright - but had such an attempt been made in that day, from the calibre of the men then sponsoring God's work, we would expect them to be affected thereby about as much as would be the desert from a drop of rain.

When God revealed his word to President John Taylor, on the night of September 26-27, 1886, it doubtless did not occur to him that he should also visit other Church officials and reiterate his message to them, in order that it should not be denied by them in years to come! Had the revelation depended for its validity, on its being presented to and accepted by the Church, there would be a different story to tell. That revelation, however, was not given to John Taylor solely as President of the Church, but it was given to John Taylor as the one holding the Keys of the Priesthood, which authority is above and entirely independent of the Church. Upon this subject more will be said in a later chapter.

Let it also be understood that in the revelation of 1886 no new doctrine, rule or action was revealed; the purpose of the divine message, no doubt, being to re-confirm that which had already been revealed, and encourage the brethren to stand firm in sustaining eternal law, at the same time making it clear that the "free agency" of men should not be abridged. "Have I not given my word in great plainness on this subject?" the Lord asked, indicating that the law had been made plain in previous revelations.

"Nevertheless, I, the Lord, do not change and my word and my covenants and my law do not, and as I have heretofore said, by my servant Joseph: all those who would enter into my Glory must and shall obey my law. * * * I have not revoked this law, nor will I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof."

Could anything be clearer? President Taylor had been besieged by many men of prominence and wealth, demanding some action be taken looking to the nullification of the law of Celestial and Plural Marriage, in order that their freedom and properties might not be further placed in jeopardy. After many conferences in which the venerable President, - he

who was heralded aloud as the "Lion of Israel" - remained unmoved and unconvinced, he consented to submit the matter to the Lord for final decision. He did so with the result as indicated. It is a noteworthy fact that instead of the Lord modifying or surrendering his law, he took the opportunity of further fortifying it, by having additional men given the sealing authority and also set apart to exercise their Priesthood in perpetuating the Patriarchal order of marriage, each of the men so chosen to have the power and authority of perpetuity, even as their head, President John Taylor and his predecessors had enjoyed. "God moves in a mysterious way His wonders to perform"; - here demands had been made upon him for a modification or revocation of an eternal law, and instead of yielding to those unrighteous demands, and sensing the difficulties bound to

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arise in the future maintenance of the law, by the faithful few, he at once added to and strengthened the machinery that had previously been set up, in order to insure the law's endurance against the wicked craftiness of the whole world.

When the above action was taken on that memorable 27th day of September, 1886, by instruction of the Lord Jesus Christ, and under the personal direction of the Prophet Joseph Smith, God did not see fit to have the proceedings published to the world, nor formally presented to and acted on by the Church. The holy order of marriage involved is a Priesthood function and not one that is left for the Church to play foot ball with as its fanciful moods might move it to do. No truth pertaining to salvation is better established than this; it must be known to the present Church leaders, notwithstanding their efforts at subterfuge in order that the Church might be popular with Babylon.

No one ought to know better than the present Church leaders, including President Ivins, that the Woodruff manifesto was not intended to stop the practice of plural marriage; no one ought to know better than these gentlemen that the said manifesto did not stop the performance of such marriages, not only in Mexico where President Ivins himself officiated under special direction of the Church leaders at that time, but also in the United States, Canada and other countries; and yet, to brand such actions as bogus, from lack of formal Church sanction, is tantamount to claiming that the Lord is estopped from speaking to mankind without the official consent of the Church. Such a position is untenable and cannot stand.

[P.73] CHAPTER FOUR

SUBTERFUGES, CAMOUFLAGES AND TWISTINGS

"And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away." - 3 Nephi 21:19.

The Prophet Isaiah, looking down through the vista of time, saw the present day with its perplexities, deceivings and apostacies. Among other things he said:

"The earth also is defiled under the inhabitants thereof: because they have transgressed the laws, changed the ordinances, broken the everlasting covenant." - 24:5.

And again:

"Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem.

"Because ye have said, we have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves." - Isaiah 28:14-15.

The word Jerusalem means "Holy City", or God's Headquarters on Earth. The term is used both as applying to the ancient capital of Judah and to the new Jerusalem to be established as the Zion of the Lord on the land of Joseph. Speaking of this latter city the Lord said:

"And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the Saints of the Most High God."

Isaiah's prophecy doubtless had reference to the Jerusalem to be established in the "tops of the mountains" of the land of Joseph, and the Prophet's reference to the rulers of the people entering into a "covenant with death, and with hell are we at agreement." having "made lies our refuge,

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and under falsehood have we hid ourselves", has very properly been applied to the actions of the Church leaders in adopting the Woodruff manifesto, together with its various vicious interpretations. Much has been written to show that the manifesto, if observed, would amount to nothing less than a "covenant with death", for it would prevent the operation of the principle necessary to insure life - eternal life, I mean. Since it is Satan's mission to bring death into the world, and since compliance with the manifesto would mean death in its broadest sense, one can with perfect propriety say that after entering into the "covenant with death", "with hell we are agreements" - "for we have made lies our refuge and under falsehood have we hid ourselves."

Probably no prophecy, either ancient of modern, has received a more literal fulfillment than this prophesy of Isaiah has received at the hands of the Mormon people in the years from October, 1890, to the present time. NO PROPHECY COULD BE MORE LITERALLY FULFILLED! Never in the one hundred years of the Church existence have its leaders made the avowed effort to harmonize its operations with the standards of world thought as during the past two decades. It has surrendered to the demands of Babylon, two vital elements as pertaining to its spiritual life - the tap root, so to speak, of the tree of life, the heart thereof - these are the Patriarchal order of marriage and the garment of the Holy Priesthood, without which glorious blessings and saving principles there is left only the empty hull of a once perfect and beautiful creation - the ugly carcass of a wavering priesthood bleaching upon the the desert stands of apostacy, - a horrible example of the fate of a once mighty people choosing to be at agreement with hell rather than to serve their God, even at the cost of property and life.

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Jesus said:

"Break not my commandments for to save your lives; for whosoever will save his life in this world, shall lose it in the world to come. (The adoption of the Woodruff manifesto was an act calculated to save the lives and property of the people, which, however, according to the above, they will lose in the world to come; hence an agreement with death and hell).

"And whosoever will lose his life in this world, for my sake, shall find it in the world to come.

"Therefore, forsake the world, and save your souls; for what is a man profited, IF HE SHALL GAIN THE WHOLE WORLD, AND LOSE HIS OWN SOUL?" - Matt. 16:27-29, I. T.

God's Prophet, John Taylor, predicting that a manifesto similar to the one the Lord had forbade him signing, would some day be adopted by the Church, said "following which, apostacy and whoredom would be rampant in the Church" - another prophecy that has found its literal fulfillment in the actions of the Mormon people. Can these facts be gainsaid? Have not the leaders themselves thundered from the Church pulpits the fact that thievings and drunkenness are discovered in the sacred precincts of the Temple of God? and that the missionaries, in preparation for their high and holy calling to the world, during their sojourn in Salt Lake City for a season of training, are found consorting with the women of the underworld? - Is it not a fact that the daughters of Zion are prostituting their once beautiful bodies - whoring in the "Cities of the Saints"? Why the demand from the wives and daughters of many of the leaders of Ephraim, for the privilege of substituting for the sacred garment of the Holy Priesthood, the flimsy make-believe they now wear, except that they might expose their bodies as is the fashion of Babylon? - Truly shameful as the facts are, and disheartening - "whoredom and apostacy" are rampant in the Church, and another prophetic prediction is fulfilled!

It is not surprising that the leading brethren, when confronted with the facts of prophecy and history, which tend to condemn their course, should resort to subterfuge and

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sophistry to cover up their mistakes. In the Ivins letter referred to herein, the writer states:

"Naturally these people desiring that others be brought into the same unhappy condition that they occupy collect from the writings and spoken words of the presiding authorities of the Church, those things which appear to justify their contention, but carefully refrain from publishing that which has been said against it."

Insofar as the above charge applying to verbal statements or publications of the author is concerned, we brand the same as a malicious falsehood and challenge the proof. In the author's publication "The New and Everlasting Covenant of Marriage," he took careful pains to set forth in extenso the statements of the opposition - such men as Dr. James E. Talmage, Wilford Woodruff, Charles W. Penrose, the present Presidency of

the Church, and others. The same may be said in truth of that very excellent work on "Celestial Marriage" by Broadbent, as also the Leaf in Review, by Allred. The authors of these works have not in the slightest degree attempted to cover up facts that would tend to defeat their arguments.

It is a weak cause that requires sidestepping and the author has in no sense championed a weak cause. God's cause is rendered all the stronger by the attempts of the leading authorities to weaken it, or to throw a smokescreen of prejudice and misstatements about it for the purpose of hiding it. Truth requires no apology. When it is considered that the Church leaders seek to fortify themselves by donning their priestly robes, while hurling their poisoned anathemas from the pulpit where a servile protection is afforded them, calling honest men and women - and naming them - liars, adulterers and apostates, it little becomes such men, when hit by the arrows of truth and justice, to flutter and hide behind the accusation of unfair play on the part of the victim so wickedly attacked.

We are frequently asked how we reconcile the statements of leading brethren, in their denunciation of the principle

of Celestial marriage with their every day actions; also with their attitude toward other leading men whose lives are known to oppose such denunciations. One such inquiry is now before the author - the party asking our attitude toward the statement of President Joseph F. Smith, as recorded on page 352 of "Gospel Doctrines", and which statement is used frequently by the present Church leaders as an evidence of their sincerity in attempting to nullify a law of Heaven. We know of no better time or place to answer our correspondent than here and now:

President Smith is reported to have said in part:

"We have announced in previous conferences, as it was announced by President Woodruff, as it was announced by President Snow, and as it was re-announced by me and my brethren and confirmed by the Church of Jesus Christ of Latter-day Saints, plural marriages have ceased in the Church. There isn't a man today in this Church, or anywhere else, outside of it, who has authority to solemnize a plural marriage - not one! There is no man or woman in the Church of Jesus Christ of Latter-day Saints who is authorized to contract (enter into) a plural marriage."

The above statement may be condensed to read: "Plural marriages have ceased in the Church. There isn't a person today, in or out of the Church, who has authority either to solemnize or enter into this order of marriage."

The statement contradicts other statements emanating from the Church leaders since the Woodruff manifesto. It does not measure up to the real teachings and actions of its author. We think the most charitable view to take in the premises is that President Smith's statement, along with other statements made both by himself and his predecessors, were pure subterfuge - an attempt to cover up the real facts. The definition of the word "subterfuge" as given in the standard dictionaries is - "That to which one resorts for escape or concealment," etc. This fits the present case most admirably, for in the statement

made, it was doubtless intended to "conceal" the real facts then existing, and to provide an "escape" from the consequences thereof.

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It may be said that the issuing of the manifesto by Wilford Woodruff was an act of expediency. The brethren sought through it to save the property of the Church from governmental confiscation and to preserve to the Saints their civil rights; having in mind the obtaining of Statehood, when laws suitable to the cause of religious liberty could be substituted for the iniquitous anti-polygamous laws then in existence. But once having rejected the Lord's instructions and resorted to human devices, circumstances forced the leaders of the Church to make statements and to assume positions leading to a maze of contradictions and subterfuges. President Smith's statement referred to, in our opinion, is in this class, and should not be so considered and treated.

It is to be regretted that the brethren, in drawing away from the protecting Spirit of the Lord, and expressing their personal views, so frequently contradict each other and place themselves open to serious criticism. While President Smith specifically states that no one on earth has the authority to perform plural marriages, the present Church authorities, in their "Official Statement" of June 17, 1993 (pp. 19-20) just as positively state the opposite. They say -

"At President John Taylor's death, the keys of the sealing ordinances, with their powers and limitations, passed by regular devolution in the way and manner prescribed by the Lord and in accordance with the custom of the Church, to President Wilford Woodruff. At the latter's death they similarly passed to President Lorenzo Snow; and upon his death they similarly passed to President Joseph F. Smith; and at his death the same keys passed in the same way to President Heber J. Grant. There has been no change in the law of succession of the Priesthood and of the keys appertaining thereto, nor in the regular order of its descent.

"The keys of the sealing ordinances rest today solely in President Heber J. Grant, having so passed to him by the ordination prescribed by the Lord, at the hands of those having the authority to pass them, and whose authority has never been taken away by the Lord, nor suspended, nor interfered with by the Church. President Grant is the only man on the earth at this time who possesses these keys."

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By way of dispersion, it may be noted that in the above statement President Grant seriously contradicts a previous statement he made (April 7, 1821) as follows:

"President Grant said he had been told that an Elder had said Heber J. Grant had not the authority to say plural marriages could not be performed, that God gave the principle and only God could take it away. 'God has taken it away," said President Grant; 'the right to perform plural marriages is not on the earth today.' " - Deseret News, April 7, 1921.

And this:

"Notwithstanding the sealing powers pertaining to this and other ordinances, according to the 'Official Statement' above quoted, passed to him when he became President of the Church, and that he exclusively held the same." - See New and Everlasting Covenant of Marriage, pp. 79-80.

President Smith, in his statement, indicates that the keys to the sealing ordinances, involving among other things, the performing of marriage ceremonies in the Patriarchal order, were not on earth and that no living man, either in or out of the Church, possessed such authority, while President Grant just as positively claims such keys passed regularly from each President to his successor, down through Joseph F. Smith to himself. If the keys to the sealing ordinances passed from President Smith to Heber J. Grant, then they doubtless were with President Smith at the time he said:

"There isn't a man today in this Church, or anywhere else, outside of it, who has authority to solemnize a plural marriage - not one!"

While it is true that both statements - that of President Smith claiming the authority to be non-existent on earth, and President Grant's statement that he has the authority - are in error, the contradictions serve the point the moral of how impossible it is to serve two masters at the same time. Such flagrant contradictions tend to discredit all statements on the subject that come from those who employ subterfuge and force the earnest seeker for a proper understanding of

the true order of Priesthood succession, to the revealed word of God. There one discovers that the appendage office of President of the Church had nothing to do with that succession. (See New and Everlasting Covenant of Marriage, pp. 75-81, also Chapter Six herein.)

In their attempt to reconcile these matters the Saints should always keep in mind the inexorable laws of Heaven, as set forth in the revelations of God and published in the standard works of the Church. These must ever take precedence over the words and actions of men. The Patriarchal order of marriage is an eternal institution; it was reestablished on earth in this the last Gospel dispensation, never to be taken away. It was sealed with the blood of the Prophets of God. It should be borne in mind that the revelation, when given, was not directed to the Church. It was not until twenty years or more after it was received by Joseph Smith that the principle of marriage involved was adopted as a tenet of the Church. Since the Church did not institute the law it cannot revoke the same. It stands an irrevocable law to God's children. It was received and the order of plural marriage practiced long before the Church adopted it as a tenet thereof in 1852, and it has been in continual practice since its repudiation by the Church in 1890, and that by both members and officials of the Church. No sophistry of man can change these facts. Through his Prophet John Taylor, the Lord said he would not, nor could not "REVOKE THE LAW" and that "THOSE WHO WILL ENTER INTO MY GLORY MUST OBEY THE CONDITIONS THEREOF." President Smith knew this to be the fact; he also knew that no act of his could prevent God's authority then possessed by men specially appointed and endowed, from functioning in this important work, both by way of giving and receiving. That he was led, in the light of these facts, to use language calculated to conceal the truth, notwithstanding the high purposes actuating his statement, is to be deplored. Only God can remedy the

damage resulting from these methods, which he has promised to do in a Revelation known as the 85th Section of the Doctrine and Covenants.

It is a serious thing to mislead the unwary, especially on matters pertaining to eternal salvation. The attitude of President Ivins, both in his signed statements and public utterances, is such as to cast a shadow of doubt on the divinity of God's order of marriage. This is especially made clear in the "Official Statement" of the First Presidency, of which President Ivins was a signer, wherein is stated:

"Celestial marriage - that is, marriage for time and eternity - and polygamous or plural marriage are not synonymous terms. Monogamous marriages for time and eternity, solemnized in our temples in accordance with the word of the Lord and the laws of the Church, are Celestial marriages."

The evident purpose of that statement is to divorce from the minds of the people the idea that plural marriage is an essential part of Celestial marriage, which idea, mind you, is exactly in keeping with the teachings of every President of the Church previous to the accession to that position of the present presidency. We cannot think the brethren referred to so dull of comprehension and understanding as to believe for one moment that a "monogamous marriage" can in any way satisfy the law, or complete the "Celestial marriage" requirement, or that there can be a marriage in the Patriarchal order aside from a plurality of wives. If such should be their belief they are requested to again read the booklet, the "New and Everlasting Covenant of Marriage," by the author - read it carefully and prayerfully - it will, or at least should, convince them differently. But to resume: Such statements as the above quoted from the "Official Statement" can have no other effect than to lull the Saints to sleep as the Prophet Nephi cautioned against. Said he:

"And others will he (the devil, or men possessed of his spirit) pacify, and lull them away into carnal security, that they will say: all is well in Zion; yea, Zion prospereth, all is well - and thus the

devil cheateth their souls, and leadeth them away carefully down to hell." - 2 Nephi 28:21.

And yet the leaders must know - for they are supposed to be men of more than average intelligence - that in their determined efforts to disprove the validity of God's word and law, their actions are tending in no other direction than to destroy the faith of the young and rising generation of Mormon boys and girls - they are assuredly sowing the wind, and must inevitably reap the whirlwind.

"A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" - Jer. 5:30-31.

Tragedy of tragedies! - the "people love to have it so!" Now, of all times, when the Saints have well nigh lost the last vestige of faith in the fulness of the Gospel of the Lord Jesus Christ, "for which martyrs have died," and when their spiritual death can only be arrested by a

prompt, manly, courageous, Godlike return to the truth, on the part of the leaders as well as the people, a resort to wicked subterfuge and camouflage is the answer!

But God said: "Judgement also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

"And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." - Isaiah 28:17, 18.

[P.83] CHAPTER FIVE

THE KINGDOM OF GOD AND THE CHURCH OF GOD

"And this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."

"Gospel of the Kingdom" - What is the Kingdom, and in what sense does it differ from the Church? In general usage the terms Kingdom of God and the Church of God are employed interchangeably. "The Church and Kingdom of God" is a common expression among Latter-day Saints; indeed, it is an expression often found in Holy Writ. In considering these two subjects at this point, however, we shall do so in their restrictive sense - as specific organizations with definite prerogatives - rather than along the broad lines in which they are generally regarded, and which was, no doubt, the sense in which Jesus used the term: "And this Gospel of the Kingdom shall be preached in all the world," etc.

The two - the Church of God and the Kingdom of God - may be said to be one very much as Christ Jesus and his Father are one - one in purpose, in principle, but distinct in organization and mission, both the direct instruments of the Priesthood and neither complete without the other. The one, the Kingdom, being God's political government on earth, having within its functions the protection of all people, whether members of the Church of Christ or not. This Kingdom, with Christ the King, is destined to subjugate all other kingdoms and rule the world.

The Church might be termed the spiritual branch or propaganda division of the Priesthood. To its sacred care is intrusted the duty of proclaiming the "Gospel of the Kingdom" to mankind - of guarding and administering God's

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Holy ordinances necessary to the salvation and exaltation of man.

It might be said by way of comparison that the Church and the Kingdom - both appendage organizations - are to the Priesthood what the Sabbath Schools, Mutual Improvement Associations, etc., are to the Church - they are the tools or vehicles used by the Priesthood in accomplishing God's purposes on earth.

The Church does not function in political or civil affairs, its labors being confined to ecclesiastical direction; and its jurisdiction is restricted to its membership, with judicial power limited to acts of excommunication.

It is the Kingdom that controls the political destinies of man - or rather, protects man in his political rights - and to which men of all creeds and beliefs may look for protection in the exercise of their inalienable rights as citizens of earth.

Hence the two organizations, in principle, are one - neither of them perfect without the other; as the man is not perfect without the woman, nor the woman without the man, neither is the Kingdom perfect without the Church, nor the Church without the Kingdom.

That the Kingdom of God was established, at least in part, by Joseph Smith, is evident from the following information extracted from the History of the Church, Vol. 7:381-2:

"President (Brigham) Young is writing a letter (May 3, 1844) to Reuben Hedlock, president of the European Mission at the time, said to him: 'The kingdom is organized; and although as yet no bigger than a grain of mustard seed, the little plant is in a flourishing condition and our prospects brighter than ever. * * *'

"Again in a discourse under date of July 8, 1855, President Young said: 'As was observed by Brother Pratt (this morning) that kingdom (i.e., of God) is actually organized and the inhabitants of the earth do not know it. If this people know anything about it, all right: it is organized preparatory to taking effect in the due time of the Lord, and in the manner that shall please him. As observed by one of the speakers this morning, that kingdom grows out of the Church of Jesus Christ of Latter-day Saints, but

is not the Church; for a man may be a legislator in that body which will issue laws to sustain the inhabitants of the earth in their individual rights and still not belong to the Church of Jesus Christ at all. And further, though a man may not even believe in any religion it would be perfectly right, when necessary, to give him the privilege of holding a seat among that body which will make laws to govern all the nations of the earth and control those who make no profession of religion at all; for that body would be governed, controlled and dictated to acknowledge others in those rights which they wish to enjoy themselves. Then the Latter-day Saints would be protected, if a kingdom of this kind was on the earth, the same as all other people.'

"The late President George Q. Cannon while editor of the Juvenile Instructor said: 'We are asked, is the Church of God and the Kingdom of God the same organization? and we are informed that some of the brethren hold that they are separate. This is the correct view to take. The Kingdom of God is a separate organization from the Church of God. There may be men acting as officers in the Kingdom of God who will not be members of the Church of Jesus Christ of Latter-day Saints. On this point the Prophet Joseph gave particular instructions before his death, and gave an example, which he asked the younger elders who were present to always remember. It was to the effect that men might be chosen to officiate as members of the Kingdom of God who had no standing in the

Church of Jesus Christ of Latter-day Saints. The Kingdom of God when established will not be for the protection of the Church of Jesus Christ of Latter-day Saints alone, but for the protection of all men, whatever their religious views or opinions may be. Under its rule, no one will be permitted to overstep the proper bounds or to interfere with the rights of others.' * * *"

It will be noted that Brigham Young makes the positive statement that the "Kingdom of God is actually organized."

The main feature of the organization of the kingdom with which we are familiar is its legislative "Council of Fifty," a certain proportion of its personnel comprising honorable men of the earth who are not identified with the Church. This legislative body was known in the days of the Prophets Joseph Smith and Brigham Young as the "Council of Fifty." (See History of the Church, Vol. 7:213, also 379 - foot note, quoting Brigham Young as saying: "General Council is the Council of Fifty.") It may well be understood that identified with this legislative body, in

the early days, were honest and honorable men, not members of the Church, but rightful citizens of the Kingdom, who, as it was their duty to do, championed the cause of the Church in the dark days of mob violence and drivings.

An item of history extracted from the journal of William Clayton, under date of May 30, 1847, while the Pioneer camp was en route to the West, is enlightening, as it reveals the names of some of the members of this "Council of Fifty," and positively identifies them with the Kingdom of God organization. We here quote the item referred to:

"Sunday 30 (May, 1847). The morning fair and somewhat more pleasant, although there is yet appearance for more rain. I felt quite unwell through the night and also this morning, having severe pain. At nine o'clock most of the brethren retired a little south of the camp and had a prayer meeting, and so many as chose to expressed their feelings. At a little before twelve they met again in the same spot to partake of the sacrament. Soon afterwards all members of the Council of the K. of G. (Kingdom of God) in camp, except Brother Thomas Bullock, went onto the bluffs and selecting a small, circular level spot surrounded by bluffs and out of sight, we clothed ourselves in the priestly garments and offered up prayer to God for ourselves, this camp and all pertaining to it, the brethren in the army, our families and all the Saints, President Young being mouth. We all felt well and glad for this privilege. The members of the above council (were) Brigham Young, Heber C. Kimball, Willard Richards, Orson Pratt, George A. Smith, Wilford Woodruff, Amasa Lyman, Ezra T. Benson, Phineas H. Young, John Pack, Charles Shumway, Shadrack Roundy, Albert P. Rockwood, Erastus Snow, myself (William Clayton), Albert Carrington and Porter Rockwell. The two latter having no clothing with them, stood guard a little distance from us to prevent interruption. * * *" (From William Clayton's Journal, Deseret News Press, 1921, pp. 202-203.)

It is to be regretted that the present Assistant Church Historian, in publishing this same item of history in the Tribune, in the serial called "Day by Day With the Utah Pioneers," now running, has assumed the right to so change the original notes of William Clayton as to make it

appear that the body of men designated by William Clayton as the "Members of the Council of the K. of G." (Kingdom

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of God) was in fact the quorum of the "Twelve and some others"; thus obscuring an important fact of history. Source information should be sacredly guarded. The distortion and misleading changes referred to cannot be too severely condemned. What purpose the Historian sought to achieve in effecting a substitution of the Council of Twelve for the "Council of the K. of G." (clearly meaning Kingdom of God) is not revealed. The notes of William Clayton do show conclusively that the "Council of Fifty" comprised both members of the Quorum of Twelve and other faithful brethren not prominent in any Church office. This is also true, as hereafter shown, of accession to the higher Council of the Priesthood - the "Council of the Presidency" - God's direct mouthpiece to earth - embracing brethren who were both officers in the Church and members of the "Council of the Kingdom of God" - as many as three positions to one person - all subordinate, however, to the Priesthood appointment.

The Prophet Joseph Smith left much valuable information on this subject of the Kingdom, which, together with copious comments of Elder B. H. Roberts, are found in the "Rise and Fall of Nauvoo," by Roberts, pp. 177-182.

Quoting from pages 180-181, the authors comment:

"It is evident from all this, that speaking broadly, with the Prophet the Kingdom of God was the government of God on earth and in heaven - whether that government was manifested through the authority of a single individual or a complete system of ecclesiastical or national government. This is, however, speaking broadly, not to say loosely; and in the same manner that the subject is spoken of in holy scripture where the phrases Kingdom of God, Kingdom of Heaven, the Church of Christ, Church of God, the Church, etc. are often used interchangeably and indiscriminately to represent in a general way that divine institution which God in whole or in part from time to time establishes to help man in the matter of his salvation. But it is proper for the reader to know that Joseph Smith when speaking strictly recognized a distinction between 'the Church of Jesus Christ' and the 'Kingdom of God.' AND NOT ONLY A DISTINSTION BUT A SEPERATION OF ONE FROM THE OTHER. The Kingdom of God according

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to his teaching is to be a political institution that shall hold sway over all the earth; to which all other governments will be subordinate and by which they will be dominated. Of this Kingdom Christ is the King; for He is to reign 'King of Kings' as well as 'Lord of Lords.' While all governments are to be in subjection to the Kingdom of God, it does not follow that all its members will be of one religious faith. The Kingdom of God is not necessarily made up exclusively of members of the Church of Christ. In fact the Prophet taught that men not members of the Church could be, not only members of that Kingdom, but also officers within it. It is to grant the widest religious toleration, though exacting homage and loyalty to its great Head, to its institutions, and obedience to its laws.

"On the other hand the Church of Christ is purely an ecclesiastical organization, comprising within its membership only those who have embraced the Gospel of Jesus Christ; who inwardly have accepted its principles in their faith, and outwardly have received the rites and ceremonies it prescribes. Of this Church Jesus Christ is the Head, since He is to be the 'Lord of Lords' as well as 'King of Kings.' The Church is peculiarly Christ's. It bears His name. It is composed of members who, while not behind others in doing Him homage, as the head of the Kingdom of God, accept Him as more than the King of Kings - they accept Him as Lord - as Lord of Lords, as Redeemer - Savior - God. But the Church of Christ, precious as it is; beloved by its great Head; in the harmony of its truth, perfect; in the beauty of its holiness, passing all praise; in its power of salvation, absolute - yet the Church of Christ will doubtless stand under the protecting aegis of the Kingdom of God in common with other systems of religion, enjoying only such rights as will be common to all. And while the Church of Christ will enjoy to the full her privileges, promulgate her faith without let or hindrance, make known the truth she holds and her saving grace and power, and manage her own affairs - yet she will not usurp prerogative of the Kingdom of God, nor interfere with those outside the pale of her jurisdiction - outside of her membership. Such, in substance, was the teaching of the Prophet on this subject. Not publicly, or at least not very publicly; but he taught the foregoing in the counsels of the Priesthood as many testify, and EFFECTED AN ORGANIZATION as a nucleus of the Kingdom above referred to of which some who were not in the Church were members."

One comment of Elder Roberts is entitled to further attention at this point. He says:

"And while the Church of Christ will enjoy to the full her privileges, promulgate her faith without let or hindrance, make

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known the truth she holds and her saving grace and power, and manage her own affairs - YET SHE WILL NOT USURP THE PREROGATIVE OF THE Kingdom of God, nor interfere with those outside the pale of her jurisdiction - outside her membership."

The present leaders of the Church of Christ assume the position that many entering the Patriarchal order of marriage since the Woodruff manifesto, have been legally excommunicated from the Church and now stand wholly without the pale of the Church. Assuming this to be true the jurisdiction of the Church there must end; and if the Church were now guided aright it would not attempt to "interfere with those outside the pale of her jurisdiction - outside her membership," as is the case today. In his letter to the author, President Grant said: "These people (those entering into polygamy since the manifesto) to whom you refer have no standing in the Church AND NEVER WILL HAVE AS LONG AS THEY LIVE, IN TIME OR IN ETERNITY, unless they repent of their misdeeds." Then, if those entering into the Patriarchal order of marriage since the manifesto, and who are alleged to have been handled by the Church for their fellowship, have no standing in the Church (an assumption, however, that we cannot admit), why pursue them further with a vindictive hatred that only finds its parallel in the mob actions against the Saints during the Missouri and Nauvoo days? Is it not clear that the once persecuted has now turned persecutor? The present leaders have gone so far as to have resolutions passed in the general conferences of the Church, pledging its membership to this unhallowed work of persecuting those who are attempting, in all

sincerity and holiness, to live the Gospel as their fathers did, and as God directed his children through the Prophet Joseph Smith to do. This is clearly an attempted usurpation of powers not intended to be possessed by the Church, the continued indulgence of which is bound to lead the Church into all sorts of excesses and injustices. Let the Church confine its efforts, in disciplining,

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to its acknowledged membership, leaving the civil authorities to handle the law's infractions in accordance with it rights and powers, thus relieving the Church of the unsavory work of trying to regulate the affairs of the world. The Church should adhere closely to its eleventh Article of Faith, which reads: "We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and ALLOW ALL MEN THE SAME PRIVILEGE, LET THEM WORSHIP HOW, WHERE OR WHAT THEY MAY."

[P.91] CHAPTER SIX

PRIESTHOOD DEFINED - IS THE PRESENT CHURCH ORGANIZATION COMPLETE? WHO IS THE CHURCH?

In the author's booklet - the "New and Everlasting Covenant of Marriage - (See pages 75-81), he made a brief attempt at defining the Priesthood, its functions and powers. In the article mentioned, the brevity of the treatment accorded the subject tended to obscure certain phases of it; hence, it is deemed wise to enlarge upon the subject at this point.

God's government on earth, provided for man's salvation, broadly speaking, is known as the Kingdom of God; strictly speaking, however, it is apparent that three distinct organizations have been set up by the Lord for the purpose mentioned, defined as follows:

(a) The Priesthood, - comprising a definite body of Presiding High Priests and anciently known as the Sanhedrin - meaning the power of God on earth.

(b) The Kingdom of God - an appendage organization - and the channel through which the power and authority of God functions in managing the earth and the inhabitants thereof in things political.

(c) The Church of Jesus Christ - being the propaganda division of the Priesthood - an appendage thereof - having only ecclesiastical jurisdiction over its members.

Since the functions of the Kingdom of God and of the Church of God have been treated in another chapter, we will confine our present discussion, in the main, to the

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Priesthood, or the foundation stone of God's great edifice of Authority and Power.

The subject of Priesthood has caused no end of controversy among members of the Church - at times unwarranted bitterness - and it is a subject little understood by the Saints and leaders alike.

God's government is a Theocracy. He presides in the Heavens, having original and sole jurisdiction over all his creations, both in heaven and on earth. He is the King of Kings and the Lord of Lords, as pertaining to his leadership of both the Kingdom and the Church.

In order to carry on his government, God has certain agents appointed, through whom he maintains complete control of all things. These agents are endowed with his Priesthood - his authority and power - and are designated by revelation direct from him; they are ordained to become Presiding High Priests. Receiving authority direct from Heaven, this body of men functions literally as God's mouth-piece on earth; through them are all things directed, they being responsible to God only, the direct source of their authority.

We learn in reading the revelation known as Section 95:5, that the Priesthood is divided into two groups - to quote:

"But behold, verily I say unto you, that there are many who have been ordained among you, whom I have called, but few of them are chosen," - a large group properly called and properly ordained, and a small group not only so called and ordained, but also chosen. God reserves to himself the choosing of those who are to represent him on earth. The earth and the fulness thereof are his to dictate in all things. This being the case, he fore-ordains and then chooses here those who are to hold the keys of power. The Priesthood of the small "chosen" group is delegated to them by God direct; while the priesthood of

the large group is delegated to them by those chosen by God - the small group, - the large being appendage to the small. Men might be called by revelation and ordained to some authority or office in the Church or Kingdom, and still not be classed with the small "chosen" group. (D. & C. 107:5). We have an example of this in the men who were "called" in the revelation of 1882 given through John Taylor and published elsewhere herein.

This body of chosen Priesthood was anciently known as the Sanhedrin, and comprised seventy-one Elders, - seventy in the Council proper - whom God had Moses call together, and upon whom the Lord placed the spirit and calling of Moses, giving them equal authority with Moses, except as to that of Presidency, Moses being the senior in ordination, necessarily became the presiding President of the group.

"And the Lord said unto Moses, Gather unto me seventy men of the Elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

"And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone." (Numbers 11:16-17).

It must be borne in mind that the order of Priesthood which Moses held was that which enabled him to look upon the face of God and to talk with him (See D. & C. 84:21- 23), and it was this order of the Priesthood, which must be conferred direct from God, that the seventy elders were endowed with.

Notwithstanding the Jews strayed from the commandments of the Lord, yet they clung, at least in form, to the ancient organization, through which they assumed complete jurisdiction over both the religious and political activities of their race, even possessing the authority to pronounce the death penalty. It was this body, no doubt - though then apostate - that is referred to in Mark 15:1, and which was

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involved in the trial and crucifixion of the Christ. In the writings of Josephus we learn that the Jews clung tenaciously to this organization, and that smaller groups were at times appointed to govern Jewish communities. These smaller groups numbered from seven, the minimum number, to as high as twenty three, their important decisions being reviewed by the Sanhedrin sitting at Jerusalem.

"Let there be seven men to judge in every city and those such as have been before most zealous in the exercise of virtue and righteousness," says Josephus, quoting a regulation Moses left for the government of the Israelites. (See Josephus Ant. Book 4, Chap. 8:14. Also for powers of Sanhedrin, Book 14, Chap. 9:4. Also "A New Standard Bible Dictionary", - Funk and Wagnalls Co., pp. 154 et seq.)

From Smith's Comprehensive Dictionary, edited by Samuel W. Barnum, we learn that the term "Sanhedrin" applies to an assembly or a Council, and is applied to two kinds of such bodies in Israelitish history. Especially was this term used when reference was made to the great Sanhedrin, the supreme council and tribunal of the Israelitish people. It consisted of seventy-one members, and was presided over by a President called by them "Nasi", which literally means "Prince" or "Chief" and a Vice-President called "Abbethdin", meaning "Father of the Court of Justice", who sat at the right hand of the President or "Nasi". It had jurisdiction over all religious matters, and the more important civil and criminal cases. It alone had the power to pronounce the sentence of death upon an individual.

It is important, also, to note that this ancient order of authority; although apostate and much confused; obtains with the Roman and Greek Catholic Churches; an order they doubtless received from the early day Saints.

With the Roman Catholics this order is known as the College of Cardinals. From the American Dictionary and Cyclopedia; Vol. 12, under the term Cardinal; we learn:

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"An ecclesiastical prince in the Roman Catholic Church. In early times this title was restricted to the seven bishops of Rome, and the sees within its territory, and the clergy of the 28 principal churches of the city; whence the College of Cardinals takes its origin. The number of which this college consisted has varied in the course of time. It has for

some centuries been limited to 70; (in the council proper - 71 including the Pope) of whom six were bishops of certain Roman dioceses; 50, styled cardinal priests, held their titles from parishes in Rome (many of them being at the same time bishops of foreign dioceses); and 14 were deacons. * * * The election of the Pope, which is performed by these personages assembled in conclave, is thus concurred in by the three orders of clergy, through their representatives. * * * It is now understood that the Pope must be chosen from this body. * * * Their rank is next to that of the Pope, with whom they form a political council for the secular affairs of Rome; and also an ecclesiastical council."

With respect, to the Greek Church, we learn, that the dignitary known as Patriarch is "superior to the order of Arch-bishops, or somewhat analogous to the Cardinal of the Roman Catholic Church; as the Patriarch of Constantinople." (Ibid, Vol. 15).

From the above we learn,

First - That the Pope is elected to that office by the College of Cardinals just as - when done in proper order - the President of the Church of Jesus Christ of Latter-day Saints is "chosen by the body" of Presiding High Priests. (D. C. 107:22). God's Medium or anointed "one", however, in the Church of Christ is chosen direct by God himself and may or may not be one of "three Presiding High Priests" forming the First Presidency over the Church.

Second - That there are "seven" as contrasted to the balance of the council. Much the same as, "My council of the Presidency", - (Joseph Smith) treated herein; or "The Presidency of the Council of the High Priesthood"; which Presidency constitutes seven Judges; the supreme court of the Church of God. (D. & C., 107:78-84).

Third - We learn of "fifty"; and here it appears the Roman Catholic has confused the legislative body, of the Kingdom - strictly a political body - (treated in preceding chapter), with the Sanhedrin. The Sanhedrin having orig-

inal jurisdiction, in all things, whereas the council of "fifty" acts under a delegated authority in a restricted field.

Fourth - With the Greek Church it is Patriarch instead of Cardinal, indicating, among other things, when not apostate, sealing power that rests with this dignity.

It is interesting to note the definition of the term cardinal: "That serves as a hinge on which anything depends; chief; principal; pre-eminent; fundamental." (Ibid.)

In opening up the last Gospel dispensation the Lord, through his Prophet, Joseph Smith, made a beginning at reestablishing this ancient order of authority. Men were selected to receive the special endowment incident to the calling, as their wisdom, experience and soundness in the faith warranted. At times the group consisted, as we must infer from the records available, of as many as nine, or even more members, and it has, through the power of God, been kept alive.

This group is no more or less than a body of Presiding High Priests, and is referred to in the records as "Friends", "Council of the

Presidency", "Presidency of the High Priesthood", etc. It has original jurisdiction on earth, its authority coming directly from God. Others receiving the Priesthood receive it at the hands of this group, and it is a delegated power. All offices in the Church and the Kingdom are appendages to this order of Priesthood.

This Priesthood group began to function with Joseph Smith, its head, Oliver Cowdery and David Whitmer, as early as June, 1829. To Joseph - as to Moses of old - had been intrusted the Keys of the Priesthood; Oliver and David were ordained Apostles of Jesus Christ and given the Keys of the Kingdom, (See foot note Church History, Vol. 1, p. 41) at that time, and long before the organization of the Church in April, 1830. In a revelation given to the three men mentioned, in June, 1829 (D. & C., Sec. 18:9), the Lord, speaking to Oliver and David, specifically said:

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"And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I command all men everywhere to repent, and I speak unto you, even as unto Paul mine apostle, for you are called even with that same calling with which he was called",

Indicating clearly the calling of these two men as being the same as that of Paul the apostle; this, mind you, being some six years before the quorum of the Twelve was organized or the members thereof selected. Indeed, these men, in the revelation mentioned (Verse 37) were given the solemn commission to "search out the Twelve" (disciples) that were to be selected later (1835). And when the Quorum of the Twelve was organized these two men, though apostles, were not designated as members of the quorum, their order of Priesthood doubtless placing them above that of the members of the quorum of Twelve - the quorum being an appendage to the Priesthood proper. (It will also be noted that the order of Priesthood to which Joseph, Oliver and David belonged, was strengthened by the addition of other Elders, as indicated in Sec. 84, hereinafter discussed more fully.)

When the quorum of Twelve was finally organized, the keys of the Kingdom did not depart from Joseph, Oliver and David - Apostles of Jesus Christ - to the Twelve. Neither the Twelve, nor any member thereof, as such, then or at any time since, held those keys except in a restricted and delegated sense, "abroad among all nations" - (D. & C. 112:15, 16) to open the door to the unbeliever. Those keys primarily always remain with the "chosen".

Thus God began his work in this dispensation. He designated men, and clothed them with the power and authority of his Holy Priesthood, that they might - as the mouth-piece of God on earth - set into motion the machinery of the Kingdom and the Church. They were endowed with the same order of Priesthood that Moses possessed, which ena-

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bled that great leader to see God face to face and converse with him, and yet live.

It will be noted that while Joseph Smith, Oliver Cowdery, David Whitmer, and perhaps others, were ordained "Apostles of Jesus Christ" (18:9, 20:2, 3), and are referred to in numerous revelations as

"Apostles", the Lord designated the Twelve to be chosen by Oliver Cowdery and David Whitmer (18:27) as "disciples". They were also referred to as "The Twelve traveling Council" (124:127), "the Twelve", etc. (112:14, 30). In one of the revelations (107:23) the Lord says:

"The twelve traveling counselors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world," etc.

At the dedication of the Kirtland Temple, March, 1836, (His. Church, Vol. 2:418) the Prophet records:

"I next called upon the quorums and congregation of Saints to acknowledge the Presidents of Seventies, who are their representatives, as Apostles and special witnesses to the nations, to assist the Twelve, etc." This quorum is frequently referred to as "Seventy Apostles."

Evidently there is a difference in the Apostolic calling of Joseph Smith, Oliver Cowdery and David Whitmer, before the organization of the Church, and the apostolic calling of the "Twelve Apostles" and the "Seventy Apostles" which were made a part of the Church machinery after its organization; the former being an ordination in the Priesthood proper, while the latter is an appendage office.

The Apostolic calling of Joseph, Oliver and David embrace the rights and powers mentioned by Parley P. Pratt, in Key to Theology - 5 Ed. p. 70 - as follows:

"This Priesthood, including that of the Aaronic, holds the keys of revelation of the oracles of God to man upon the earth; the power and right to give laws and commandments to individuals, Churches, rulers, nations and the world; to appoint, ordain, and establish constitutions and kingdoms; to appoint (Presidents of the

Church - (Sec. 107:22) the Twelve disciples (18:37), kings, presidents, governors or judges, and to ordain or anoint them to their several holy callings also to instruct, warn, or reprove them by the word of the Lord."

It is well to remember here that the First Presidency to the Church was organized March 18, 1833, almost two years previous to the organization of the Twelve, February 14, 1835; yet this First Presidency, as such, had nothing to do with the choosing of the Twelve, such duty resting with those of the apostleship of Joseph, Oliver and David. Martin Harris, being of this same calling, participated with Oliver and David. And further, it is well to remember that this method of choosing will always obtain when done in proper order.

To suppose that these men did the choosing, (as indicated in some of the writings of the brethren, because of having been witnesses of the Book of Mormon), is an error - a supposition that is without rhyme, rythm, or reason.

Speaking of "appendages" the Lord says: (D. & C. 107: 1, 5)

"There are, in the Church, two priesthoods, namely, the Melchizedek, and Aaronic, including the Levitical Priesthood. * * * And

all other authorities or offices in the Church are appendages to this Priesthood."

Hence, to be the president of the Church is to hold an "appendage" office - a delegated authority; likewise the quorum of the Twelve and the Seventies are "appendage" callings as they come under the immediate direction of the First Presidency. Both the Church and the Kingdom are "appendages" to the Priesthood. Hence we differentiate between the calling of Joseph, Oliver and David, as Apostles in the Priesthood, and that of the Twelve and Seventy as appendage ambassadorial callings, and therefore appendage offices. Brigham Young throws light upon this phase of the subject. Says he:

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"What ordination should a man receive to possess all the keys and powers of the Holy Priesthood that were delivered to the sons of Adam? He should be ordained an Apostle of Jesus Christ (not of the Church). That office puts him in possession of every key, every power, every authority communication, benefit, blessing, glory and Kingdom that was ever revealed to man. That pertains to the office of an Apostle of Jesus Christ." (J. of D., 9:87).

To be such an Apostle one must be personally anointed by Jesus Christ, thereby being in a position to testify from direct and personal knowledge that Jesus lives.

Certainely the members of the Quorum of Twelve in this day do not pretend to possess "all the keys and powers of the Holy Priesthood that were delivered to the sons of Adam", etc. Their authority as Apostles is limited - it being an appendage calling - while Joseph, Oliver and David received that Apostleship spoken of by Brigham Young - in very deed Apostles of the Lord Jesus Christ, with all the keys, powers and blessings pertaining thereto.

It might be well at this point to define the term "Apostle". In a broad sense the term means a "trusted ambassador". In the first instance - as in the case of Joseph, Oliver, and David, and others of like calling - we find God choosing those whom he felt to trust, and making them his direct ambassadors to this earth to hold the keys of power and government in all things. In the second instance - as that of the twelve "disciples" or apostles - we find those of the Apostleship of Joseph, Oliver and David doing the choosing of those whom they - Joseph, Oliver and David, or men of this order, - felt they could trust, placing them under the immediate direction of the First Presidency of the Church, who themselves, when in proper order, constitute "three Presiding High Priests", - of the same Priesthood standing - mind you - as Joseph, Oliver and David. They - the "First Presidency over the Twelve" (Mil. Star, Vol. 15:595) and Church might be likened to an Executive Committee appointed by a Board of Directors - the directors, of course, being those of the Priesthood standing of Joseph, Oliver, and Da-

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vid. And then again, we find the twelve ambassadors choosing "seventy apostles" - ambassadors - whom they felt to trust and under whose direction they must labor.

At this point it is well to emphasize the fact - a fact, however, that the spirit of the work abundantly testifies to - that the author is not seeking in any sense to belittle or minimize the importance of the appendage offices, or helps in government, referred to in this writing. It is no simple matter to be the President of God's Church, or to be ambassadors and special witnesses of the name of Christ in all the world; neither is it of small moment to hold lesser offices in the Church or Kingdom under the order of Priesthood mentioned, for those holding such offices, and properly functioning in them, represent God through the channel of His Priesthood, and to be such a representative is a mighty calling. Thus, to hold any appendage office or calling, under appointment from the Presiding High Priests after the order of Melchisedek, and to properly magnify the same, places one in direct partnership with God.

But to proceed with the history:

EXAMPLES CITED

On September 22 and 23, 1832, Joseph Smith was the instrument through whom a revelation was given of the Lord to himself and six elders, the introduction being as follows: (D. & C., Sec. 84).

"A revelation of Jesus Christ unto his servant Joseph Smith, Jun., and six elders, as they united their hearts and lifted their voices on high."

In this revelation the Lord speaks of a Priesthood which Moses received, and which was handed down from Adam, without which "No man can see the face of God, even the Father, and live." (Verse 22).

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God;

"And also all they who receive this priesthood, receiveth me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father, receivth my Fathr's kingdom; therefore all that my Father hath shall be given unto him;" - Verses 33-38.

"And wo unto all those who come not unto this priesthood which ye have received, WHICH I NOW CONFIRM UPON YOU WHO ARE PRESENT THIS DAY, BY MINE OWN VOICE OUT OF THE HEAVENS, and even I have given the heavenly hosts and mine angels charge concerning you.

"And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life;

"For you shall live by every word that proceedeth forth from the mouth of God.

"For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ." - Verses 42-45.

"Verily, verily, I say unto you WHO NOW HEAR MY WORDS (the seven elders) which are my voice, blessed are ye inasmuch as you receive these things;

"For I will forgive you of your sins with this commandment, that you remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you." - Verses 60, 61.

"And as I said unto mine apostles, even so I say unto you, for YOU ARE MINE APOSTLES, even GOD'S HIGH PRIESTS; ye are they whom my Father hath given me - YE ARE MY FRIENDS;" - Verse 63.

"And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it." - Verse 75.

"And again I say unto you, MY FRIENDS, (for from henceforth I shall call you FRIENDS), it is expedient that I give unto you this commandment, that ye become even as my FRIENDS in days when I was with them, traveling to preach the gospel in my power," - Verse 77.

"For with you, saith the Lord Almighty, I will rend their kingdoms: I will not only shake the earth, but the starry heavens shall tremble;

"For I, the Lord, have put forth my hand to exert the powers of heaven; ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people." (Verses 118-119).

From the above quotation we learn:

1st. That God confirmed a Priesthood upon Joseph Smith and six other Elders, (whose names are not given) which was the same Priesthood and authority that Moses had previously received, and only by which man can see the face of God, even the Father, and live.

2nd. They are to have their sins forgiven.

3rd. That through faithfulness in obtaining this Priesthood, and functioning in it, men become "sanctified by the Spirit unto the renewing of their bodies." They also "become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God;" and they receive Christ and the Father and are received by them, and are given all that the Father hath.

4th. They are "MINE APOSTLES, EVEN GOD'S HIGH PRIESTS; ye are they whom God hath given me; YE ARE MY FRIENDS," and from henceforth they are to be called FRIENDS. (This revelation was given in 1832 while the quorum of twelve disciples was not selected until 1835, three years later. "Mine

Apostles" doubtless had reference to the same apostolic calling that Joseph, Oliver and David had previously received. It will be noted that there were seven men, at last, in this ordr of the Priesthood.)

5th. Upon them rested the responsibility of bearing the Gospel message to the world - their testimony being immediately in force upon all the world - with power to rend the kingdoms of the world, which power pertains only to this order of the Priesthood, and not primarily to appendage callings.

It will be noted that this is the first time in the published revelations that the Lord designates certain of his serv-

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ants as "FRIENDS". This group of men had doubtless been chosen some time previous to the date of the revelation mentioned, but had been held in a state of probation, or training, preparatory to receiving the special endowment mentioned in verse 42 ; and this special calling or endowment was something separate and apart from any Church function, it being a Priesthood calling entirely independent of the Church.

In succeeding revelations the Lord designates those to whom his messages are directed, as "Friends." (See D. &. C. Sections 94, 97, 98, 100, 103, 104, etc.)

June 22, 1834 the Lord, revealing to Joseph Smith his displeasure because of the transgressions of the people, who were the objects of mob violence in Missouri, among other things, said:

"Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the Church and not individuals, they might have been redeemed even now. * * * I speak not concerning those who are appointed to lead my people, who are the FIRST ELDERS OF MY CHURCH, for they are not all under this condemnation." (Sec. 105: 2, 7).

In speaking of the "First Elders of my Church", the Lord doubtless had reference to the group of "Friends" referred to in Section 84, not necessarily the individuals comprising the group when the revelation was given, but the office itself, and who had been specially endowed with that order of the Priesthood that constituted them "the Sons of Moses and of Aaron, and the seed of Abraham, and the Church and Kingdom and the elect of God", and upon whom the responsibility of calling the world to repentance rested. Elsewhere herein reference is again made to the "First Elders of my Church", doubtless meaning that same special Priesthood group.

Kirtland, Feb 27, (1835)

"This evening, nine of the twelve (naming them) * * * assembled at the house of President Joseph Smith, Jun., who was present, with Frederick G. Williams, Sidney Rigdon, Bishop Whit-

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ney and THREE ELDERS." Important instructions were given to the Twelve. (His. of Church, Vol. 2:198).

While this group of seven men are not specifically referred to as the "First Elders" or "Friends", they doubtless comprised this group, possessing jurisdiction over the Twelve whom they had met to instruct.

July 9, 1835, the Prophet again records: (His. of Church, Vol. 2:236; also Mill. Star, Vol. 15:297).

"On the 9th, I rode to Cleveland, in company with Elder Cowdery and others. On the 14th a charge was preferred against Elder Edmund Bosley, to a COUNCIL OF THE PRESIDENCY, for unchristianlike conduct, in breaking a certain sacred covenant, made September 4th, 1834."

This "Council of the Presidency", it may be assumed, comprised men of like calling with Joseph Smith and the six Elders spoken of in Section 84.

The "Council of the Presidency" is again referred to on August 19, 1835, in connection with another church judicial proceeding. (See His. of Church, Vol. 2:252: also Mil. Star, Vol. 15:301).

Let it be remembered that High Councils had been organized at Kirtland and at Zion (Missouri), the former February 17, 1834, and the latter July 3, of the same year, both councils being in existence more than a year previous to the sitting of the "Council of the Presidency" in the cases above referred to. Doubtless cases came up for consideration before the "Council of the Presidency" - the group of "Friends", either on appeal from the Stake High Council, or cases of such a nature that the regular High Council hesitated assuming jurisdiction. Additional light, however, is thrown on the subject by a notion of a High Council trial recorded in the History of the Church, Vol. 2:277; also Mil. Star, Vol. 15:340, as follows:

"Minutes of a High Council held in Kirtland, September 19, 1835. The trial of Elder Jared Carter. President Joseph Smith,

Jun., Oliver Cowdery, David Whitmer, Fredrick G. Williams, Sidney Rigdon, and W. W. Phelps, present.

Councilors.

John Smith, Joseph Smith, Sen.

Orson Johnson, Joseph Coe,

Newel Knight, Hyrum Smith,

John Whitmer, Levi Jackman,

Samuel H. Smith, Noah Packard,

John Johnson, Roger Orton."

These minutes clearly indicate a trial before the "Presidency of the Council of High Priesthood", (or "Council of the Presidency", or "Presidency of the High Priesthood") (See D. & C., Sec. 107:79) with twelve other High Priests chosen to assist as counselors, thus indicating the functioning of the highest judicial body, the presidency of which, at least, was of the order of Presiding High Priests, herein mentioned.

Another case supporting the issue is recorded in His. of Church, Vol. 2:283-5 ; also Mil. Star, Vol. 16:342, as follows:

"September 26, (1835). - This morning the Twelve returned from their mission to the East, and on the same day the COUNCIL OF THE PRESIDENCY OF THE CHURCH, consisting of Joseph Smith, Jun., Sidney Rigdon, David Whitmer, W. W. Phelps, John Whitmer, Hyrum Smith and Oliver Cowdery, met to consider the case of the Twelve who had previously been reproved in consequence of certain letters and reports coming to the ears of the Council.

"An attempt was made in the foregoing council to criminate the Twelve before the High Council, for cutting of Gladden Bishop at their Bradford conference, but their attempt totally failed. I decided that the High Council had nothing to do with the Twelve, or the decisions of the Twelve. But if the Twelve erred they were accountable only to the GENERAL COUNCIL of the authorities of the whole Church; according to the revelations." - Subject only to the direction of the First Presidency of the Church. (Mil. Star, 15:595) and accountable only to the "General Council of the authorities of the whole Church", or the seven High Priests who chose them and before whom they actually appeared to give an account of their labors. (Mil. Star, 15:342).

It will be remembered that the "High Council in Zion", "the standing High Council at the Stakes of Zion", "the quorum of the Presidency" and the "Twelve traveling Council" (Apostles), in their judiciary acts, are equal in authority (Sec. 107:36, 37), and that an appeal lies from the decision of each of these councils or judiciary tribunals, to the "Council of the Church before the Presidency of the High Priesthood", (107:78, 79), which is the supreme court "in spiritual matters", and from whose decisions there is no appeal, for "after this decision (the matter) shall be had in remembrance no more before the Lord; for this is the highest Council of the Church of God, and final decision upon controversies in spiritual matters." (Verse 80).

This "Council of the Church before the Presidency of the High Priesthood", comprises the group of seven "Presiding High Priests" in the special order of Proesthood under discussion. This "Presidency of the High Priesthood", however, "have power to call other High Priests, even twelve, to assist as counselors." (Verse 79). Thus the court of last resort in the Church of God comprises men that are Presiding High Priests whose Priesthood and appointments are indicated by God through direct revelation to his presiding High Priest on earth, and twelve other High Priests - men who have themselves been tried and found true, and whose integrity is beyond reasonable question.

October 5, 1835, the Prophet records: (His. of Church, Vol. 2:287; also Mil. Star, Vol. 15:369).

"Monday, 5, - I returned home, being fatigued from riding in the rain. * * * and in the evening attended a Council of the Twelve Apostles; * * told them that it was the will of God they should take their families to Missouri next season; also this fall to attend the SOLEMN ASSEMBLY OF THE FIRST ELDERS, for the organization of the School of the Prophets;" etc.

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FIRST ELDERS CLASSIFIED AS PRESIDENTS

"To attend the solemn assembly of the First Elders".

Who were these "First Elders", in whose behalf a "solumn assembly" had been called? As noted previously, the "First Elders" doubtless constituted the group of "Friends", or the "Council of the Presidency", or the "Presidency of the High Priesthood". When the "solemn assembly" of the "First Elders", did meet in the Temple at Kirtland, on March 29, 1836, they proceeded with the ordinance of feet washing as follows:

(His. of Church, Vol. 2:430; also Mil. Star, Vol. 15:727). "Accordingly, we proceeded to cleanse our faces and our feet, and then proceeded to wash one another's feet. President Sidney Rigdon first washed President Joseph Smith, Junior's feet, and then, in turn, was washed by him; after which President Rigdon washed President Joseph Smith, Senior and Hyrum Smith. President Joseph Smith, Jun., washed President Fredrick G. Williams, and then President Hyrum Smith washed President David Whitmer's and President Oliver Cowdery's feet. Then President David Whitmer washed President William W. Phelps' feet, and in turn President Phelps washed President John Whitmer's feet. The Bishops and their counselors were then washed, after which we partook of the bread and wine."

On the following day the feet washing ordinance was proceeded with on behalf of the Council of the Twelve, as noted on page 431 of the history.

From this feet washing incident we learn the following valuable lessons:

1st. That the nine brethren who performed the ordinance of feet washing as indicated, were none of them members of the Quorum of Apostles or "disciples". They were doubtless the "First Elders", with whom the Twelve was to meet in "solemn assembly"; and being the "First Elders", and therefore higher in the order of Priesthood than the Twelve, the ordinance was performed first in their behalf.

2nd. That each of the nine bethren embracing the "First Elders", was designated by the Prophet as "Presi-

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dent", which title is strictly in keeping with their high calling of Presiding High Priests, each of the group being a "President".

3rd. That following the ceremony performed in behalf of themselves, this group of "First Elders" proceeded to attend to the same in behalf of the Bishops and their counselors, they holding the keys of the Aaronic Priesthood independent of the Church; and that following the Bishops, and on the next day, the ordinance was performed for the Twelve,, whose calling was to an appendage ambassadorial office. This order of feet washing is significant as showing the close relationship existing between the Bishoprics, as the head of the Aaronic division of the Holy Priesthood, and their superior officers, the Presidency of the High Priesthood. Joseph Smith, of course, held three positions: President of the High Priesthood (holding the keys of the Priesthood), President of

the Church, and President of the High Council at Kirtland, the two latter offices being subordinate to the first and appendage offices.

While the group of "Friends" mentioned in the several Councils differs slightly in personnel, yet the brethren named are all among those designated by the Prophet as "Presidents", attending the "solemn assembly" above noted; the assumption being that the "Council of the Presidency" or group of "Friends" were augmented in numbers from time to time, as men proved worthy and were designated by the Lord for this high calling. Doubtless, it was God's plan, had the Saints remained faithful to their covenants, to select a total of seventy-one Elders, and fully establish the ancient order of Sanhedrin, which purpose, however, was defeated because of the weakness of the Saints and of their trangressions.

"Minutes of a Conference Assembled in Committee of the whole Church at Kirtland on Sunday, the 3rd of September, 1837.

"At nine o'clock in the morning George W. Robinson was called upon to take minutes of the conference. Sidney Rigdon then

presented Joseph Smith, Jun., to the Church to know if they still looked upon and would still receive and uphold him as the President of the whole Church, and the vote was unanimous in the affirmative.

"President Smith then presented Sidney Rigdon and Frederick G. Williams as his Counselors, and to constitute, with himself, the three first Presidents of the Church. (Voted unanimously in the affirmative, except for Fredrick G. Williams, which was not carried unanimously.

"President Smith then introduced Oliver Cowdery, Joseph Smith, Sen., Hyrum Smith and John Smith for assistant counselors. These last four, together with the first three, are to be considered the HEADS OF THE CHURCH. Carried unanimously." (His. of Church, Vol. 2:509).

Since the First Presidency of the Church consists of "three Presiding High Priests" (See D. & C. 107:22) the choosing of four extra counselors - the seven to constitute the "heads of the Church" - must be considered in a broader light than merely adding extra help to the appendage office of First Presidency. Joseph would hardly commit the error of going contrary to the revelation given of the Lord to himself, specifically designating the number that was to constitute this Church position. And here again, it must be observed, Joseph is seen in dual capacities. He was not only President of the Church - an appendage office, mind you, having a delegated authority only - but he was also the presiding officer over the group that constituted the Presidency of Priesthood - the group that governed all matters pertaining to heaven and earth.

A similar situation prevailed in the year 1873, at the general conference of the Church held in April, when President Brigham Young, in choosing five other counselors announced that "he had two counselors to aid him as President of the Church; he had the privilege of having seven brethren to assist him in this capacity. (Mil. Star, Vol. 35: 292)" Since, as explained above, only three could constitute the First Presidency of the Church, the "privilege of having seven brethren to assist him in this capacity", undoubtedly

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referred to some other "capacity" then that of the First Presidency. Brigham Young, like Joseph Smith, was occupied in a dual capacity; he not only presided over the Church as its President, but also presided over the Priesthood of God, and the seven counselors were to assist him in this latter office

(Note: - The extra counselors chosen by Brigham Young at the time mentioned were: Lorenzo Snow, Brigham Young, Jun., Albert Carrington, John W. Young, and George Q. Cannon.)

Numerous other references might be cited, but those presented herewith will suffice to show the existence of the nucleus of the Sanhedrin during the earlier years of the existence of the Church. Students of church history will recall that during the mob persecutions at Kirtland, in Missouri and later at Nauvoo, finally culminating in the murdering of the prophets, Joseph and Hyrum, many changes in the personnel of the various church councils of necessity took place. Some of the brethren suffered martydom, others became luke-warm or apostatized, and still others moved from the immediate vicinity of the body of the church. These changes naturally affected the personnel of this group of Priesthood.

Under date of May 4, 1842, the Prophet Records: (His. of Church, Vol. 5:1). "Wednesday, 4 - I spent the day in the upper part of the store, that is my private office (so-called because in that room I keep my sacred writings, translate ancient records, and receive revelations) and in my general business office, or lodge room (that is where the Masonic fraternity meet occasionally, for want of a better place) in council with General James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the HIGHEST order of the Melchisedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fulness of those blessings which have

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been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim in the eternal worlds."

The above group is doubtless the same official group mentioned previously. The brethren were given instructions on their "washings", "anointings" an "endowments" and instructions in the two priesthoods and in all things pertaining to "those blessings which have been prepared for the CHURCH OF THE FIRST BORN". A year later, May 26, 1843, the Prophet again records:

(His. of Church, Vol. 5:409;) "Friday, 26. At five p. m. I met in council in the upper room, with my brother Hyrum, Brigham Young, Heber C. Kimball, Willard Richards, Judge James Adams, Bishop Newel K. Whitney and William Law, and gave them their endowments, and also instructions in the priesthood on the new and everlasting covenant, etc."

Quoting the above, the Church Historical Record, (Vol. 6, page 515) comments as follows:

"It afforded Joseph great joy and relief to be able to bestow these blessings upon his brethren - faithful men, whom he had tried and proved, and who never deserted him nor flinched in the hour of temptation and danger. He now felt that the responsibility and care no longer rested upon himself alone, for he had bestowed upon them (the seven mentioned) THE KEYS OF THE PRIESTHOOD, THE SAME THAT HE HIMSELF HELD; AND WHATEVER MIGHT HAPPEN TO HIM THERE WERE OTHERS NOW WHO HAD THE AUTHORITY TO STEP FORTH AND BUILD UP THE KINGDOM OF GOD ON THE EARTH AND TO PERFORM ALL THE ORDINANCES THEREOF."

Could language be employed to more clearly sustain the idea of the existence of a Priesthood group above the office of the First Presidency of the Church, endowed with the "HIGHEST order of the Melchisedek Priesthood"? The reader should note that the personnel of the various groups mentioned herein was not confined to any particular group of Church office holders. In the last group mentioned there was the presiding Patriarch, members of the Presidency and the Twelve, the presiding Bishop, and at least one, Judge

James Adams, who participated in none of these important Church offices; yet these men were co-equal in the Priesthood, the only distinction being that of seniority in ordination, - speaking broadly, they holding jointly the keys of the Priesthood, and this independent of the Church and without limitation of office. Having had the fulness conferred upon them, they were given the necessary "authority to step forth and build up the Kingdom of God on the earth and perform all the ordinances thereof". Such a Council necessarily possessed the power of perpetuity. (See New and Everlasting Covenant of Marriage, p. 77).

May 28, 1843, the Prophet stated: (His. of Church, Vol. 5:412) "At 5 P. M. I met with Brother Hyrum, Brigham Young, Heber C. Kimball, Willard Richards, Newell K. Whitney and James Adams, in the upper room to attend ordinances and counseling. Prayed that James Adams might be delivered from his enemies, and that Orrin P. Rockwell might be delivered from prison, and that the Twelve be prospered in collecting means to build the Nauvoo House." On the day following (Ibid pp. 412-413) a similar meeting was held with the same brethren present. The record states: "Singing, and prayer by Elder Brigham Young. Conversation, instruction and teaching concerning the things of God. Had a pleasat interview."

Let us here observe that the personnel of the groups mentioned as of May 4, 1842, and that recorded in the Historical Record above, under date of May 26, 1843, together with the last two groups, is identical with two exceptions - which can be accounted for - although the record of the two groups was dated one year apart, thus denoting the continuity of a council - a council that will be extant so long as the Priesthood remains on earth.

One action of Brigham Young looking to the perpeuation of this Council in his day, is detailed above. President John Taylor took a similar action on September 27, 1886, when additional men were chosen and set apart to hold the order of the Priesthood mentioned, as noted in the Woolley-Bateman statement published elsewhere herein. And from

information at hand, we must believe that this group of men has been perpetuated by the Lord designating additions from time to time, and is now being added to and instructed in the great labors devolving upon it.

A concrete example of the operations of this Priestly order - and a beautiful example, too - is found in the accession of Brigham Young to the leadership of the Church after the martydom of the Prophets Joseph and Hyrum. It will be remembered that Oliver Cowdery had stood next to Joseph in the Priesthood. He was given the Priesthood, and ordained an Apostle of Jesus Christ, with the Prophet. He was the second Elder, Joseph being the first. The Priesthood began to function in these two men. Oliver, through transgression, fell from his position, and later Hyrum Smith was elevated to it. (Sec. 124: 94-96). This placed Hyrum next to Joseph in Priesthood authority. Hyrum was also so placed by the Prophet in his meeting with the brethren on May 26, 1843, as detailed above. In his record of the event, the Prophet placed Hyrum next to himself, Brigham Young following, and being next to Hyrum in order of seniority. Joseph intended that Hyrum should succeed him in the Presidency as well as in holding the keys to the Priesthood; in fact, it is recorded that Joseph actually set Hyrum apart to succeed himself as President of the Church. (His. of Church, Vol. 6:546).

Concerning Brigham Young, the Prophet, on his first meeting with Brigham, predicted that "The time will come when Brother Brigham Young will preside over this Church". (His. Record, Vol. 5:25; also Life of Brigham Young, published by George Q. Cannon and Sons, p.17).

Joseph and Hyrum were murdered together. The Church was without a President. Hyrum could not fill the anticipations of Joseph and become President. Sidney Rigdon made an attempt to have himself appointed as "guardian to the people." There seemed to be little correct understanding re-

garding the order of the Priesthood. The Saints were bewildered. But Brigham Young was not without understanding, nor was he out of harmony with heaven. He was President of the Quorum of the Apostles, and as such was the rightful leader until such time as the Presiding High Priests, (of which he was also the head), under the direction of the Lord, chose another President and organized the First Presidency. Upon the death of Joseph and Hyrum, Brigham, being the senior in ordination, and being worthy, became the Presiding High Priest. He knew the order. He opposed Sidney's claim to the guardianship of the Church. Said he: "I do not care who leads the Church, even though it were Ann Lee; but one thing I must know, and that is what God says about it. I have the keys and the means of obtaining the mind of God on the subject. (The order of Priesthood mentioned comprehends the "keys" to revelation; therefore Brigham had the "keys" to obtain the "mind of God.")

"I know there are those in our midst who will seek the lives of the Twelve as they did the lives of Joseph and Hyrum. We shall ORDAIN OTHERS, and give the fulness of the Priesthood, so that if we are killed the fulness of the Priesthood may remain. (It will be here noted that it is the order of the 'Fulness of the Priesthood,' and not an appendage

office, such as the Twelve disciples, on whom the responsibility of bearing off the Kingdom rests, and also that the power to perpetuate such authority rested in that body of Presiding High Priests; else they could not 'ordain others').

"Joseph conferred on our heads" - and here the Prophet Brigham reveals, for the first time, a most important fact, a fact that the members of the Twelve were at that time not only Apostles in the Church, an appendage position, a delegated authority, but were apostles of Jesus Christ, endowed with the fulness of the Priesthood and made 'Presiding High Priests', having the same Priesthood that he, Joseph, had, also that Moses had, and making them eligible to become members of the 'Council of the Presidency'; but, to continue:

"Joseph conferred on our heads all the keys and powers belonging to the Apostleship which he himself held before he was taken away. And no man or set of men can get between Joseph and the Twelve in this world or in the world to come." (His, of Church, Vol. 7:230).

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Brigham had the "keys", and therefore the "means of obtaining the mind of God on the subject." Did he hold those "keys" by reason of his being the President of the Quorum of Twelve? No, he held them by reason of his ordination unto the higher order of the Priesthood - a Presiding High Priest - and from the fact that he had become, through the death of Joseph and Hyrum, the Senior President, by ordination, and therefore the head of that order of Priesthood. He and his associates, then, were the group that possessed the authority to reorganize the First Presidency, which was later done in accordance with the will of Heaven. Brigham Young was the choice of the Lord for the position of President of the Church, as Joseph had been before him, and the Saints sustained him as such, but not by virtue of his being the President of the Twelve: - that fact the Saints should get thoroughly fixed in their minds.

Joseph had said:

"It is necessary to know who holds the keys of power, and who does not, or we may be likely to be deceived." (His. Church, Vol. 6:251).

Brigham said: "I have the keys and the means of obtaining the mind of God on the subject." There is perfect coordination. No one who knew Brigham Young and who was not prejudiced, doubted the validity of his claims. He was truly a Prophet of God and a great leader.

Let us digress for a moment to observe that "It isn't consistent with the idea of a Theocracy - government from above - (which is God's form of government) for men holding a lesser office, as that of the Twelve, which is only an appendage, to appoint and ordain to a higher office. That procedure would be government from below. The Government of God must of necessity come from above, and to be consistent, we must look for a chosen body of the Priesthood, a body to which the Church, through its presiding officers, is subject, the same as the Kingdom, as a separate organiza-

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tion functioning in things political, is subject. For further information as to how men are chosen (and their powers) to this body of

Presiding High Priests, the reader is referred to Key to Theology, 5th Edition, pp. 66-70; also to "Genesis" (Inspired Translation), 14:26-33, which latter is also to be found in "Mediation and Atonement", by John Taylor, page 85; also "New and Everlasting Covenant of Marriage", p. 78).

Thus it will be seen that the Priesthood is something separate and apart from either the Church or Kingdom, an authority which, once properly conferred, cannot be abrogated or rendered void, except by God himself; because Priesthood is God, and only he can curtail its operations. While the Priesthood may function independently of the Church, the Church cannot function without the Priesthood. Church leaders may excommunicate their members, but they are powerless to interfere with their Priesthood powers. There is one way, and one only, that a man may lose his Priesthood, and that is through his own actions - transgression of God's laws.

"That they (the rights of the Priesthood) may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, IN ANY DEGREE OF UNRIGHTEOUSNESS, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, AMEN TO THE PRIESTHOOD, OR THE AUTHORITY OF THAT MAN." That is the way one may lose his Priesthood. (D. & C., 121:37).

Many men who have been excommunicated from the Church of recent years, "for conduct violative of the rules of the Church", as pertaining to Celestial marriage, are daily functioning in the Holy Priesthood which they rightfully hold, and which cannot be disturbed by Church authority.

THE ONE MAN

We feel constrained not to leave this subject of Priesthood until briefly noting one other point that is bound to

arise in the minds of the Saints, that of the identity of the man holding the keys to Priesthood.

Who is the "one man" spoken of as holding the keys to Priesthood on the earth? (D. & C., 132:7) It will be recalled that the Church "Official Statement" claims that man to be the President of the Church. (See "New and Everlasting Covenant of Marriage", pp. 75-81). Let us consider the above text, which reads as follows:

"And verily I say unto you, that the conditions of this law are these: - All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectation, that are not made, and entered into , and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this Priesthood are conferred), are of no efficacy, virtue or force, in and after the resurrection from the dead; for al contracts that are not made unto this end have an end when men are dead."

This verse is speaking, primarily, of the authority necessary to validate contracts and make them enduring for all time. It does not mean that there is but one man that can validate, but that others, than the "one", must receive their authority through the "one" - "by revelation and commandment" from God, and that such authority is given "for time and for all eternity." Thus, to be sealed by one having been so commissioned, is to be sealed "OF", ("of" - that is - authority coming "from - out from", - Webster's Dictionary), not necessarily BY "him who is anointed".

We repeat, that the law pertaining to authority as set forth in this verse is:

First: Strictly speaking, there is but one man on the earth at a time who holds the "keys of this Priesthood".

Second: That man is God's medium and anointed one.

Third: This one man is primarily God's power on earth.

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Fourth: This being true, "this Priesthood" is the highest order of Priesthood - the fullness thereof.

Fifth: Other men called to this order of the Priesthood, which is to hold the fulness thereof, MUST be designated by "revelation and commandment" from God, through this "medium".

(Note. - "Although the chosen instruments to hold the keys of this Priesthood must be the literal lineage of Israel, yet that lineage ARE NOT ALL thus commissioned, nor indeed are any of them Priests merely because they are the chosen seed. Such an instrument MUST BE REVEALED, and his ordination, which he had before the world began, he renewed and confirmed upon his fleshly tabernacle, or he cannot be a Priest on earth.

"One who already holds the authority or keys of Priesthood, can reveal by the word of the Lord, and ordain and anoint others to similar callings, and through these ordinances fill them with the Holy Spirit as a qualification for their holy calling.") (Key to Theology - 5th Ed. P. 71).

Sixth: That men so designated receive their authority "for time and for all eternity", and for that reason the responsibility of bearing off the Kingdom rests primarily, with men of this order of the Priesthood.

Seventh: That men so designated to hold the fulness must of necessity stand shoulder to shoulder in responsibility and authority with the "one"; the only distinction being seniority of ordination, and further that, speaking broadly, they jointly hold the keys to Priesthood.

Eighth: That God holds a tight rein on Priesthood power, reserving to himself the choosing of those who constitute His power on earth.

Ninth: That marriage contracts, whether one wife or plural, to be enduring, must be sealed of this authority.

Tenth: That the appendage office of President of the Church has nothing whatsoever to do with this Priesthood calling.

Certainly the President of the Church - an appendage office and calling - could not, as such, be thus endowed, nor does the appointment belong to the Kingdom - another ap-

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pendage organization - each being an appendage to the Priesthood proper. It is strictly a Priesthood appointment, coming direct from God to the order of Priesthood mentioned herein. The "one man" that presides over this order of Priesthood, and hence possesses the Keys to Priesthood, including, of course, the sealing ordinances, is the worthy senior member, by ordination, of that order. His successor, in the event of death, will be he who is designated of the Lord, as the "Second Elder". (D. & C., 124:94-96). In the event of the death of the "Second Elder", as in the case of Hyrum falling with Joseph, the keys automatically fall upon the next in worthy seniority, as in the case mentioned, they fell upon Brigham Young, who had previously been inducted into that order of the Priesthood "through the medium of mine anointed", Joseph Smith, after having been designated by the Lord direct through Joseph. Thus Brigham Young inherited, by reason of his seniority in ordination - and being worthy, mind you - the Keys of Priesthood. They did not come to him by reason of his being President of the Church, - for that office had not been filled - neither did they come to him as President of the Quorum of Twelve, another appendage organization.

Thus the keys to Priesthood descend either to the one disignated as the "Second Elder", as Oliver and Hyrum were in their order (124:94-96) or the worthy senior in ordination. And this man is the "one man" appointed of the Lord to hold the keys of his Priesthood on earth. And this "one man" is the mouth-piece of God to his children as well as to the Church and Kingdom. Joseph Smith was this "one man", followed by Brigham Young, then John Taylor, etc.

It might be asked why the functions of this order of the Priesthood were not made clearer in the revelations recorded in the book of Doctrine and Covenants, in order that all Saints should understand them alike. And the answer might be made, as noted in another chapter herein, that not all the

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revelations of God to his Priesthood are recorded in the book of Doctrine and Covenants. "Would to God that I could tell you who I am", exclaimed the Prophet - "Would to God that I could tell you what I know!" As late as July 16, 1843, the Prophet, in speaking to the people, very delicately referred to the subject of the New and Everlasting Covenant, - to use his language: "showing that a man and his wife must enter into that covenant in the world, or he will have no claim on her in the next world. But on account of the unbelief of the people, I cannot reveal the fulness of these things at present." (His. Church, Vol. 5:510).

Indeed, it was over twenty years after the revelation referred to had been given of the Lord, before it could be presented to the Church for its acceptance. We fear the Saints are but little better prepared today to receive the "Mysteries of the Kingdom", and that were the Christ and his Prophet servants to appear among the Saints now, and preach the unadulterated truth, restore the mutilated ordinances, including the garment of the Holy Priesthood, and insist upon the Saints living the

Patriarchal order of marriage and the United Order, they would be stoned as was Stephen, or rushed to the State Penitentiary for the crime of preaching doctrines in conflict with man-made laws and customs, and the notions of Babylon. Thus, the reason why this Priesthood matter was not made clear to the Saints. was that the Saints were not prepared to receive the truth. Few are yet thus prepared, but the leaven of truth is working.

In conclusion, let the reader understand that this great Priesthood power of which we have written, is ALL EMBRACING, having within its firm jurisdiction the RELIGIOUS, SOCIAL, ECONOMIC, and POLITICAL affairs of mankind: - The RELGIOUS, through the Church - God's spiritual agency, - presided over by the First Presidency: the SOCIAL, through and by virtue of the sealing ordinances lying within the authority of the Patriarchal order of the Priesthood; the ECONOMIC, through the Presiding

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Bishop as holding the keys to the Aaronic Priesthood; and the POLITICAL, through the Grand Council of Fifty - the legislative body of the Kingdom whose functions are to throw a cloak of protection about all men, defending them in their rights - RELGIOUS, SOCIAL, ECONOMIC, and POLITICAL.

And thus the great Jehovah, in giving form and life to this telestial globe, clothed it with the glory and power of His Holy Priesthood that it might fill the measure of its creation and come up unto a Celestial body, the final habitat of the Saints who have become sanctified through their obedience, sacrifices and endurance.

WHAT IS THE CHURCH?

In a very limited sense we speak of the Church as that corporate organization effected on April 6, 1830, in the State of New York, with six members (although very many more had been baptized before that date). This organization was effected in order to give the religious group a legal standing - to permit it to hold property and conduct business transactions. Since that organization, corporate licenses have been issued to the Church in other States; it is the organization that is presided over by Heber J. Grant and his associates, he being clothed with the legal title of Trustee-in-Trust. It is this organization - of limited scope - that many worthy men and women are being excommunicated from for insisting on the right to live the fulness of the Gospel as God has instructed they should.

In the broader sense, the term Church is universal in application. "Behold, this is my doctrine", - said the Lord, "whosoever repenteth and cometh unto me, THE SAME IS MY CHURCH."

"Whosoever declareth more or less than this, the same IS NOT OF ME, BUT IS AGAINST ME; therefore he is not of MY CHURCH." (May, 1829, D. & C., 10:67-68).

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On this point Elder Joseph Fielding Smith, a member of the quorum of Twelve, has aptly stated:

"Those who enter into the Celestial kingdom are those who are of the Church of the First Born; in other words, THOSE WHO KEEP ALL THE COMMANDMENTS OF THE LORD. There will be MANY WHO ARE MEMBERS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS WHO SHALL NEVER BECOME MEMBERS OF THE CHURCH OF THE FIRST BORN, spoken of in the great revelation called the Vision. If I understand it correctly, the higher ordinances in the Temple of God pertain to exaltation in the Celestial kingdom." (Celestial Marriage - Broadbent, 3rd Ed. p. 23. Also Relief Society Magazine, Dec., 1918, p. 680).

It is clear from the above that the real Church of Christ is not limited to the corporate organization, as is generally believed by the masses today. This statement of the Lord is rendered even more clear in Sec. 84:33, 34 (quoted elsewhere herein). Here the Lord was instructing seven of his servants, including Joseph Smith, in the higher laws of the Priesthood - the order that constituted them real Apostles of Jesus Christ and "Friends" in the Priesthood. Says he:

"For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken (the Aaronic and the Melchisedek - in their fulness as Moses had obtained them, also Joseph Smith) and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the CHURCH AND KINGDOM, AND THE ELECT OF GOD."

They then - those who receive these two Priesthoods and magnify the same - become the Church - they are the Church, because within them - the Priesthood calling they possess - is the power and life of the Church, unto which power the Church looks for living leadership, support and protection, and in the total absence of such power the Church would cease to exist as the Church of Christ. Then all who repent and come unto the Lord, and are faithful unto the obtaining of the Holy Priesthood, and magnify-

ing their callings in the same, are "the Church and the Kingdom, and the elect of God", whether there be a church organization on earth, such as is referred to above, or not.

IS THE CHURCH OUT OF ORDER?

Notwithstanding the Church is credited with being the most perfect organization in the world, "except the German army", it is far from having a complete organization and being in order - in harmony with the infinite. The Lord said:

"And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to SET IN ORDER THE HOUSE OF GOD, and to arrange by lot the inheritances of the Saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God." (D. & C. 85:7).

This is positive proof that the "House of God" would some day be out of order. Since the Church may be said to be part of that "House", and assuming the Church not to be in order, one may easily understand how the "House" can be out of order. As late as the year 1862 the Prophet

Brigham Young was moved to lament the fact of the Church not being in order. He said:

"I sometimes think I would be willing to give anything, yes, almost anything in reason, to see one fully organized Branch of this kingdom - one fully organized Ward. * * * Is there even in this Territory a fully organized Ward? Not one. It may be asked, 'Why do you not fully organize the Church?' Because the people are incapable of being organized. I could organize a large Ward which would be subject to that full organiation, by selecting families (Patriarchal Families) from the different Wards, but at present such (a) Branch of the Church is not in existence." (J. of D. 10:20).

"I have had visions and revelations instructing me how to organize this people so that they can live like the family of heaven, but I can not do it while so much selfishness and wickedness reign in the Elders of Israel. Many would make of the greatest blessings

a curse to them, as they do now the plurality of wives - the abuse of that principle will send thousands to hell. There are many great and glorious privileges for the people, which they are not prepared to receive. How long it will be before they are prepared to enjoy the blessings God has in store for them, I know not - it has not been revealed to me. I know the Lord wants to pour blessings upon this people, but were he to do so in their present ignorance, they would not know what to do with them. They can receive only a very little, and that must be administered to them with great care. * * * (J. of D., 9:269, 270).

At a later date President Young again referred to the Church not being in order, saying:

* * * "Now and then one believes that he has a right, when ordained as a Bishop, to officiate and preside over every temporal and spiritual interest in his district by virtue of his Bishopric; * * * the duties and powers of a Bishop cease the very moment he steps over the Aaronic Priesthood, which is to officiate in temporal things; when he passes this he immediately begins to officiate by the authority and power of the Melchisedek Priesthood, though he may not know it.

"* * * It is chiefly because of the IGNORANCE OF THE PEOPLE that we often concentrate in one man these different offices and callings, but when the people are sufficiently informed and have advanced further in the knowledge of the truth, it will not be so, but every branch will have its full quota of officers - a Patriarch, President, Bishop, High Council, and all officers that are necessary for the work of the ministry and the edifying of the body of Christ. * * *

"When the people come to a sufficient understanding, we shall not put the onerous task upon one man to act both as President and Bishop, but we will give you a full organization of helps, governments, etc.; but at present we shall take a course to confine the affairs of the Church in such a manner as to give the least cause for contention and trouble. * * * (J. of D., Vol. 10:96-7).

Here it will be well to note the perfect order in which the President mentions the officers as applying in the Church, Stake or Ward organizations, viz:

1st. A Patriarch.

2nd. A President.

3rd. A Bishop.

4th. A Council - in the Church a traveling High Council - the Twelve, and in the Stakes and Wards, stationary Councils.

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In him rests the office of "Priesthood and Patriarch." (D. &. C., 124:91, 124). No doubt, when the Church with its various sub-divisions, is properly organized, each division - Stake or Ward - will be headed by a Patriarch, President, a Bishop (to function in the Aaronic division of the Priesthood) and a Council, with other subordinate officers.

In a revelation given through President John Taylor, in the year 1882, the Lord made it clear "that it is not meet that men who WILL NOT ABIDE MY LAW (having particulr reference to the Patriarchal order of marriage) SHALL PRESIDE OVER MY PRIESTHOOD". This prohibition is clear, plain and easy to understand. It means, pure and simple, that unless a man has entered into plural marriage in accordance with the Patriarchal order of the Priesthood, he has no right to preside over God's Priesthood. To "abide" that law, means to live it in spirit and in fact. Today the Priesthood is being ruled over by those who are not only not "abiding" in God's law, but who, by their words and actions, have repudiated and wholly rejected the same. Bishops, High Counselors, members of the Twelve and the First Presidency, (the Church has no presiding Patriarch) have been and are now unlawfully sitting in judgment against men who are "abiding" God's law, while they have rejected the same. True, President Grant is credited with living in the plural relationship; but since, owing to his attitude in persecuting and wrongfully judging those who are actively "abiding" the law, he has repudiated the same, hence cannot in reason lay claim to any of the privileges or blessings predicated upon the living of it.

This is a sin in the sight of God, and is one particular in which the Church is lamentably out of order, thereby casting a shadow over God's House. Nor can the Church ever be placed in order, except by the return of the Saints to the fundamentals of Gospel truths. The Temples must

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be cleansed of whoredom, thievery, drunkenness and all manner of corruption now existing, at least, in some of them. Temple ordinances must be restored, along with the garment of the Holy Priesthood; the Gospel must be preached "without purse and script"; the Priesthood conferred in the proper manner, and only upon those who are worthy of it and capable, by age and experience, of magnifying it properly; the principle of "gathering" must be restored, the Order of Enoch lived, the agreement with death and hell set aside, all iniquity condemned, etc.

And again, it must be clear to the reader that the Church is out of order insofar as it relates to the "chosen" body of Priesthood above discussed, almost as much so as is the Re-organized Church at Independence, Missouri. Perhaps the foregoing treatise on Priesthood will

suggest a common ground on which the two organizations may get together and quit their squabbling about succession to an appendage office, i. e. the First Presidency of the Church.

These and many other matters the Lord is about to take up and correct. His judgments will first begin at His House, and will bring those of the Saints whose lives are spared, in humility, to their knees. The leaders will have to stop vilifying and falsifying, laying aside their pride, and become humble, and cease trying to imitate Babylon and make friends with her. Instead of berating and belittling a man because of his humility and poverty, they must, Christ-like, lend him a helping hand and treat him with a sympathetic kindness.

The Saints have been led far astray by their leaders.

"As for my people," said the Lord through the Prophet Isaiah, "children are their oppressors, and women rule over them. O my people, THEY WHICH LEAD THEE CAUSE THEE TO ERR, AND DESTROY THE WAY OF THY PATHS." (Is. 3:12).

It would be difficult, even if possible, to find a more literal fulfillment of prophecy. Are not children oppressing

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their parents today? - are not women ruling over the people and their husbands, rejecting plural marriage, demanding changes in the Holy Garment, presiding in meetings, etc.? Are not the leaders causing the people to err, in rejecting the plain word of the Lord and thinking they will be excused therefrom?

Thus we say, the House of God, at least through one of its main branches - the Church - is out of order, and the fulfillment of the 85th Section of the Doctrine and Covenants is yet future - the very near future.

[P.129] CHAPTER SEVEN

PERSECUTION FROM WITHIN

"We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where or what they may."

This is an Article of Faith adopted by the Church of Jesus Christ of Latter-day Saints. How well it is being adhered to by the present leaders of the Church, we will attempt to show. During the early drivings and mobbings of the Saints this declaration of faith stood them well in hand. It is reasonable, sound and forceful. It no doubt appealed to many of those honest men - non-Mormons - of that day. It should carry a like appeal in this day. It recognizes the free agency of man - a God-given right. But, sad to relate, many of the Saints, and especially the leaders, seem to have forgotten the import of it in this day. As beautifully portrayed by Elder Wilson elsewhere herein, the Pilgrim Fathers were forced to abandon the land of their birth, and come to

America for freedom's sake; and yet they, on these shores, turned persecutors and by them, in the name of religion, were many dastardly deeds committed.

And so in this day: Now that the Saints feel secure in their freedom, and have seemingly forgotten the mobbings of Missouri and Nauvoo, they have turned persecutors, and are directing the strength of their hatred of things righteous against a small group of fellow Saints who are striving to live in accordance with God's commandments.

It was an awful thing to expel an innocent people from their homes in the United States, which they worked so hard and sacrificed so much to acquire. The Saints of that day were the victims of merciless mobs, who, because of differences in faith and habits, sought their total extinction. The Saints had committed no crime - unless espousing an unpopular religion be a crime. But wicked men decided to

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rid the country of the object of their hatred, and no appeal to reason could deter them. Even a spineless President of the United States recognized the cause of the Saints as being just, "but", said he, "I can do nothing for you." Mob power had completely divested justice of its rights and dethroned mercy. The Saints came to these mountain fastnesses - making almost the supreme sacrifice to do so - that they might find freedom, even at the risk of being swallowed up by the savagery of the elements. God blessed them in these mountain vales. A happiness not before experienced entered their lives and they prospered. True to their professions of Christianity, the early pioneers were tolerant - other religious faiths were welcomed in their midst, even to the point of admitting them to the use of the Mormon houses of worship. Christianity prevailed.

But what now? The persecuted have turned persecutor. For political reasons, as shown herein, the leaders of modern Israel adopted the manifesto of Wilford Woodruff, and pinned upon that document wicked interpretations - interpretations that if lived up to would brand men with the mark of infamy, forcing them to forsake wives and children and disown them. The Devil had tricked the Saints who had wandered off the road on a "short detour". They had ventured on the Devil's grounds and were trapped.

For many years after the manifesto was adopted as a Church rule, a tolerant attitude was assumed by the leaders toward those of the believing Saints who felt it their duty and God given right to live the fulness of the Patriarchal order of marriage, thereby placing themselves in line for Celestial rewards. True to the Gospel spirit, these Saints did not seek to foist their beliefs upon others, but were willing that all men should worship "how, where, or what they may." This situation obtained with but very little deviation, until the accession to the presidency of the Church of its present leader. Then a different policy was inaugurated. This leader had in times past - yes, long after the adoption

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of the Manifesto - proclaimed his determination to "take other wives", in defiance of law. For one such declaration made boldly in public, he was compelled to leave the State and spend a season in Europe,

in order to escape arrest. He considered it his God-given right and duty - which it was - to have other wives, so long as in acquiring them, he interfered with no other human or vested right. Suffice it to say, this leader, once determined on ignoring the civil law, upon becoming the President of the Church, became the champion of that law, and ever since has been most intolerant toward SOME of those who still feel it their God-given right and duty to live in accordance with the commandments of God. We say "some" because, as a matter of fact, the crusade is being made against certain men only, while others are held in positions of trust in the Church. This, of course, shows an unbalanced leadership, at once unworthy the confidence of his flock, - and that is just the situation.

In November, 1928, the author addressed a protest to President Grant. He felt that it was unjust and unfair for the Church to take action against certain women who were living in the plural relationship. The protest was clothed in respectful language, and was sent in a spirit of brotherly love and deep humility. The discourteous reply indicates the venom in the mind of the President. The author has been prevailed upon to publish the two statements for purposes of comparison. They are given here in extenso.

CORRESPONDENCE BETWEEN J. W. MUSSER

AND PRESIDENT HEBER J. GRANT

Salt Lake City, Utah

November 26, 1928.

President Heber J. Grant Salt Lake City Utah. Dear Brother:

I feel impelled to write to you. My subject is one of compelling interest both to ourselves and to the Church over

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which you have the honor of presiding. In approaching my subject I do not presume to pose as your guide or instructor, nor am I unmindful of the many great and soul racking responsibilities your high office imposes upon you. As the President of the Church you have always had my prayerful support. While I have not always felt in perfect harmony with some of your public acts and expressions I have felt that you were the chosen of the Lord in the high office which you occupy and it has given me pleasure to ask the Lord to bless you and qualify you to accomplish your life's mission and I have taught my family to do likewise.

However, my subject is important and in presenting it I do so in deep humility and with a sincere and prayerful desire that good may come of it.

The following notices of Excommunication appearing side by side in the Deseret News of November 22, 1928, are self-explanatory:

EXCOMMUNICATION

This is to certify that, by action of the high council of the Granite Stake of Zion at its regular session held on Monday, November 19, 1928, Charles F. Zitting, heretofore a member of record in the Hawthorne

ward of said stake, was excommunicated from the Church of Jesus Christ of Latter-day Saints, for conduct violative of the law and order of the Church, specifically with respect to plural marriage.

MILTON H. ROSS, Clerk of the High Council, Granite Stake of Zion.

EXCOMMUNICATION

Notice is hereby given that by action of the bishop's court of the Cottonwood ward in the Cottonwood stake of Zion, at a session held on Wednesday, November 21, 1928,

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Elvira C. Olson, otherwise known as Mrs. Charles F. Zitting, heretofore a member of record in said ward and stake, was excommunicated from the Church of Jesus Christ of Latter-day Saints for conduct violative of the law and order of the Church. NEWELL J. KUHRE, Ward Clerk Cottonwood Ward, Salt Lake County, Nov. 22, 1928.

Such notices have appeared many times before. In some respects they are not unusual. On numerous occasions they have served to inform the public that the very best blood and brains the Church possesses have been cast out because of inharmony.

But in one respect these notices are unusual - that having reference to the woman, "Elvira C. Olson, otherwise known as Mrs. Charles F. Zitting." I take it that Sister Zitting has been excommunicated from the Church on account of having presumed to be a plural wife. I am not acquainted with Sister Zitting. So far as I can now recall, we have never met. I know nothing concerning the merits in the case. I am assuming that she, as has occurred in the case of other sisters in times past, has been cast out of the Church on account of her acceptance of the principle of Celestial marriage in its fullness.

She, like Hannah of old, has probably longed and very likely prayed for the blessings of motherhood. In her heart, no doubt, reigned the desires of Sarah, which prompted that marvelous spirit to give unto her husband her handmaid, that her personal barrenness might be taken away, as it eventually was. No doubt the spirit of motherhood - the purpose of her creation - cried out from the heart of this good woman (Sister Olson) unto the Lord for relief, and Father, ever mindful of the righteous desires and needs of His children, inspired her to enter the life of Brother Zitting in order that she might be able to enjoy the full fruition of motherhood

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and finally attain to the glory of the Godhead, being the honored wife of a God to be.

Doesn't it seem harsh to you, President Grant, that women in quest of motherhood should be dealt with? Women who are willing to sacrifice their lives in order that spirits might be brought into the world while the mind and ingenuity of man are being taxed to the utmost for the discovery of agencies that will destroy life? No doubt Mary, the Mother of Jesus, was an outcase on account of her social attitude - pregnant and not married to the author of that pregnancy according to the laws of the land. And no doubt these modern "Marys" are just as sincere in their

desires of accomplishing their life's mission as was Mary the Mother of Jesus.

"Greater love hath no man than this, that a man lay down his life for his friend", was said of Jesus Christ. And how could there be a greater mother love, a loftier ambition or a more holy desire than that which prompts a pure woman to offer life for life - to give up all social and religious contact - to bear up under the uproarious shouts and sneers of the mobs - to bear the pains of maternity, and yet, gazing through the maze of ignorance and infidelity now ruling the world, thank the Lord for the fruit of the womb.

Let us look for a moment at the other picture. Leaders among the "regular" sisters of the Church, frequently advising the young (to be) brides how to regulate their offspring, advising them of the propriety of "birth control". "Don't let your husbands make a maternal slave of you. Science has taught us a better way," etc., etc. Recently a thirteen page closely typewritten document was discovered being circulated among the girls of the L. D. S. University. The document, it is understood, was prepared by a leading nurse and purported to be a scientific treatise on how to avoid the consequences of sexual intercourse. In its alluring pages the latest development in scientific "child mur-

der" was discussed and advocated without reservation or show of shame. The document was replete with detailed descriptions of the French and other up-to-date methods of aborting nature, and all dished up in a style calculated to make the very strongest appeal to the daughters of the Latter-day Saints thereby assisting them in becoming "modern".

So that on the one hand, sincere, pure, high minded, Celestialized women, fully intent upon carrying out the purposes of their creation - even though it cost them their lives to do so - are being ostracized by the Church and cast out as "unclean", and as "abandoned", while to the young coming wives of our sons is being taught the most diabolical, the most damnable, the most destructive sexual doctrines that hell ever invented. No, not taught openly and approvingly in the Sunday Schools and M. I. A. Associations, but, on account of the attitude of the Saints toward the principle of Plural Marriage in its fullness and purity, such soul destroying doctrines as above mentioned are allowed to creep into the lives and actions of the young and are a natural result of the rejection of the Gospel of Jesus Christ by His people.

President Grant, how long will such hypocrisy remain among us? How long will we sacrifice real motherhood on the altar of mammon and vice? Don't you know that this unholy hypocrisy cannot endure forever? Can you not put an end to such priestly debauchery? We prate about being law abiding. Can it be said that Daniel of old was not law abiding, though he chose to obey God in opposition to the supreme law of the land in his day? Can we say that Jesus Christ was not law abiding when He entered the temple and drove out the money changers and polluters, but who were in legal charge thereof?

The writer entered the state of plural marriage after the issuance of the Manifesto; and he did so with the encouragement, advice and counsel of a majority of the members

of the Quorum of Apostles and with the blessings of a President of the Church. These facts cannot be gainsaid. The fact that he has been "handled" and "ostracized" for having done his duty as he was taught it, makes no difference to the case in hand. Indeed he was told at the time by one having authority that this very thing might occur, but that it was his duty to live the law. He is willing to endure it; but common gallantry and reasonable consistency render it an almost impossible task to keep quiet when the women, whose voices were never heard in the framing of the iniquitous Manifesto, are attacked and branded as "harlots" for daring to do what many of the men of the specie and the authors of the destructive law would not have the courage to do.

I feel, President Grant, that you have a wonderful opportunity to show your metal by saying with the three Hebrews of old:

"Our God whom we serve is able to deliver us from the burning fiery furnace and He will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up."

The ungodly fury of the mighty Nebuchednezzar availed nothing. God justified the faith of those three boys, and so God will justify the faith of these holy women whom the Church is casting out as undesirable and unclean.

From living witnesses I have it that President John Taylor, while in hiding for the vindication of this principle of Celestial Marriage, and while moved upon by the power of God, said, in substance: That the time would come when the Saints would be handled and ostracized by their brethren "for practicing the principle for which we are now in hiding", "but", said the Prophet, 'woe, woe unto those who take part in such persecutions."

I love the Gospel. The Church and its institutions are a part of my very being. I have devoted over forty years in advocating the Gospel of Jesus Christ as I have understood

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it and as it has been taught us since the inception of the Church. So well am I grounded in the faith that I cannot believe that even you, the leader of the Church, can possess a firmer testimony of the truth than I. Nor can I believe that our marital status is materially different. You have received wives under divine authority, and so have I; and I take it that neither of us have received them in any other way. I am anxious, as you no doubt are, that the Church of Jesus Christ shall go on and increase until it fills the whole earth and our mutual faith and talents are pledged to the Lord to this end.

In my attempted defense of the true womanhood of the Church, however, I trust I may be pardoned if I have appeared too earnest in my advocacy of fair play, and I close with a prayer to the Lord to ever bless you in righteousness.

Sincerely yours, (Signed) JOSEPH W. MUSSER

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Church of Jesus Christ of Latter-day Saints

Heber J. Grant, President

Salt Lake City, Utah

November 27, 1928.

Mr. Joseph W. Musser, Salt Lake City, Utah. Dear Sir:

Answering your letter of November 26th.

You say that you do not presume to pose as my guide or instructor, yet you do practically instruct me to sustain and uphold people that are committing adultery, and you also presume to refer to them as "the best blood and brains the Church possesses."

These people to whom you refer have no standing in the Church and never will have as long as they live, in time or in eternity, unless they repent of their misdeeds.

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Your quotations with reference to the Savior, Hannah and others, are on a par with your position of sustaining those who, if they received their just dues, would not only be excommunicated from the Church, but they would be prosecuted under the law for their immoral practices. I shall rejoice when the government officials put a few of these "best blood", as you call them, in the county jail or the state penitentiary. Such action might put a stop to the teachings of people who are today destroying the virtue of good women who are silly enough to listen to them.

Among other things, you say, "How long will such hypocrisy continue?" Let me answer by saying: "How long will men go on pretending to be members of the Church, who have been excommunicated for their immoral practices and talk about living celestial laws?

Yours truly, (Sig.) HEBER J. GRANT

State of Utah County of Salt Lake

Joseph W. Musser, being first duly sworn, deposes and says: That the foregoing five pages are a true and correct copy of his letter under date of November 26, 1928, to Heber J. Grant and of Heber J. Grant's letter of November 27, 1928, in reply thereto.

JOSEPH W. MUSSER

Subscribed and sworn to before me this 23rd of April, 1934. (Seal) ANNA M. HILL, Notary Public.

Following this declared policy of the "law-abiding" leader - "I shall rejoice when the government officials put a few of these 'best blood', as you call them, in the county jail or the state penitentiary", - a declaration that under no sys-

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tem of reasoning could be attributed to the Spirit of the Lord, - President Grant proceeded to take steps to have the Church pledged to his policy of placing these men in prison. At the April conference of the Church in 1931, a carefully prepared statement was read by the President and favorably acted upon by the vast congregation. The author invites all interested to read the proceedings in full. However, the salient features of the statement follow:

"I desire to bring to the attention of the members of the Church some very regrettable and most annoying circumstances. I have taken occasion in times past to denounce the conduct of persons both within and without the Church who have palpably sought to bring disgrace upon the Church and reproach to its leaders in the circulation of propaganda for and the unlawful practice of pretended 'plural marriage'. Notwithstanding the positive, unequivocal declarations which I have made from time to time on this subject, and in spite of the vigorous and unvarying prosecution within the courts of the Church, from the tribunals of the bishops to the Council of the Twelve Apostles, of cases arising out of violation of the law of the Church forbidding absolutely the practice of plural marriage - notwithstanding all these efforts on the part of of the authorities of the Church to suppress the unlawful practices and propaganda of these people, we find that there is still a number, relatively small, we hope, who persist in teaching the doctrine and maligning the leaders of the Church. (Here it is seen that even teaching the doctrine of plural marriage is classed as a Church crime).

"Wherever the Authorities of the Church have been able to locate such persons and secure sufficient definite evidence to warrant their conviction, they have, without fear or favor, been dealt with and excommunicated from the Church. This procedure is the limit of Church jurisdiction. (But this does not satisfy the leader who is not willing that other men shall have the same privilege to worship 'how, where, or what they may'.) We have been, however, and we are ENTIRELY WILLING AND ANXIOUS, TOO that such offenders against the law of the State should be DEALT WITH AND PUNISHED AS THE LAW PROVIDES. We have been and WE ARE WILLING TO GIVE SUCH LEGAL ASSISTANCE as we legitimately can in the criminal prosecution of such cases, (which means an expenditure of time and Church money). We are willing to go to such limits not only because we regard it as our duty as citizens of the country to assist in the enforcement of the law and the suppression of pretended 'plural marriages', but also because we wish to do everything humanly possible to

make our attitude toward this matter so clear, definite, and unequivocal as to leave no possible doubt of it in the mind of any person." * * *

"And I wish to say that I want it understood that SO FAR AS GOD GIVES ME POWER TO GIVE HIS WORD TO THE PEOPLE, IT IS THE WORD OF THE LORD."

Luckily the President used the last qualifying sentence: "So far as God gives me power to give his word to the peoule, it is the word of the Lord." But since God did not give the President power to speak "his word to the people", as it must be patent to every thinking person, that statement was not the word of God to his people. At no time in the present Gospel dispensation has the Lord given man a right to revoke his law. He said: "I have not revoked this law, nor will I, for it is

everlasting, and those who will enter into my glory must obey the conditions thereof", - which means, pure and simple, that the Patriarchal order of marriage is a law of heaven today as much as it ever was, and further, that it is just as necessary that that law be lived today as it was at the moment the angel stood before the Prophet Joseph Smith with a drawn sword, commanding him to enter it and live it and teach it.

The above statement from President Grant was followed on June 17, 1933, by an "Official Statement from the First Presidency of the Church of Jesus Christ of Latter-day Saints", re-affirming the policy of the Church as set forth at the April Conference of 1931. Finally, we have the Ivins letter, reproduced herein, not only repudiating sacred and most important revelations of the Lord to John Taylor and Wilford Woodruff, but threatening those who insist upon living their religion in accordance with such revelations, as follows:

"I expect the time to come when the civil law will enter into this question, making the lives of these people more miserable than they already are, for that appears to be the only manner in which the system can be stayed."

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The above was from President Ivins. President Grant, in his letter to the author said: "I shall rejoice when the government officials put a few of these 'best blood', as you call them, in the county jail or the state penitentiary."

These two leaders, in their communications and statements as given herein, used the following uncharitable epithets toward the victims of their hatred: "Adulterers", "lawless", "transgressors", "liars", "silly women", - "evilly led", "men infatuated with women", "lecherous men", "men never active in the Church", etc. Is it not a fact that people who employ such language are simply revealing the condition of their own minds - making such statements against men and women whose sacrifices in the cause of truth have been many, and who would forfeit life itself rather than debauch themselves with a carnal sin. A recent example is at hand: A humble, inoffensive, hard-working Latter-day Saint was arrested and cast into prison, on the trumped-up charge of adultery, the real charge being polygamy. With his arrest the officers unlawfully (as they had no warrant of arrest for her) took into custody the prisoner's alleged plural wife, promising to return her to her home that evening. After questioning this good woman and obtaining no information such as they were after, instead of returning her to her home, as the officers had promised they would do, they cast her into a prison cell in the company of three vile criminal females - one a Mexican and one a negress - who were smoking and profanning; and this woman, timid, delicate, refined, pure and holy, was, without warrant of law, cast into that vile den amidst sickening corruption, and kept there three days and two nights. And for what? - That she might be intimidated into making confessions that would send the defendant to jail for a term of years. While so incarcerated this woman was visited by a Bishop and by a female Temple worker, - the latter a former associate, - the two combining their efforts with those of the officers to get her to make the confession needed, promising Church immunity as a re-

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ward for doing so, but threatening her with imprisonment for a term of years if she refused. All the wiles of deception were used to cajole this woman into "following counsel", even taking the extreme measure of lying to her, telling her that the defendant had confessed (which was a falsehood) and asking her to confirm it for her protection. And such is the length to which men and women will go in order to bring rejoicing to the hearts of the leaders of Ephraim who have pledged themselves and their Church following to assist the long arm of the law in bringing misery into the homes of inoffensive men and moment whose only offense is that of living an eternal law, necessary to salvation! What a striking parallel between these proceedings and the treatment of such reformers as John Huss! Shame on such vile and dishonest tactics!

PRINCIPLE REPUDIATED

In his letter, President Ivins said:

"I know of no people who have been made happy, who have been made prosperous, and whose lives have been made more enjoyable, because of entering into or advocacy of this principle." (of plural marriage).

And yet it is a well authenticated fact that this same Anthony W. Ivins was for years the man vested with patriarchal authority to perform such marriages in Mexico after the issuance of the Woodruff Manifesto, and that he is credited with having performed more of such "unlawful marriages" during the time he thus officiated than all the rest of the Priesthood combined, during the same period. And yet, that man in whom the Saints of God had such high hopes as a future leader and teacher of righteousness, now states in effect, that notwithstanding his assistance in introducing men and women into that divine relationship, he knows of none of them "who have been made happy" for so doing. Surely, the very erudite author of the letter un-

der discussion would refrain from performing a ceremony which he knew was wrong and would make people unhappy and unprosperous. Although President Ivins may not realize it, the foregoing statement of his amounts to nothing short of a sweeping repudiation of both principle and practice; and further, if he wishes to be understood as his language indicates, it amounts to a repudiation of Joseph Smith as a Prophet of God and the whole Latter-day work, making our ordinances a deception and our Priesthood a lie. Oh, consistency, thou art a jewel!

This statement by President Ivins was re-iterated in substance by President Grant at the last general Priesthood meeting (April 7, 1934). He is credited with having said:

"None could point to any one who had entered this principle since its official prohibition (whispering aside) in 1905, was it not? - who were a pride to any community, and that the same could be said of their children".

Abraham Lincoln said, in effect, that "it is the mother that counts; any sort of man can be a father." Perhaps in his condemnatory statement, the President did not mean to include the women folks, for some very wonderful children have resulted from these unions. Paradoxical and strange as it may seem, the parents who are termed "lecherous", "silly" and "evilly led", have among their offspring the most perfect

specimens of spiritual, intellectual and physical development in the world today! Any community that would not be proud of such children must itself be so steeped in sin, ignorance and prejudice as to be incapable of appreciating the high and noble. The author recalls that in one such polygamous family, four of the children attending the L. D. S. University, each in a graduation year, was awarded the Heber J. Grant scholarship prize! And we recall another case where mental and physical examinations were given the children of a certain school, and the announcement was made that only six of the entire student body had passed 100 per cent. It afterwards developed that four of that six

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were the children of a polygamous union, all brothers and sisters! But the father, who has spent many years in the mission field - named as among the best Elders in the district to which he was assigned, a man of sound mind and body, and of sterling character, is now classed as an "adulterer", a "lecherous", "lawless" "transgressor". Such examples could be cited ad libitum.

"I know of no people who have been made happy, who have been made prosperous, and whose lives have been made more enjoyable, because of entering into or advocacy of this principle."

Jesus was known as a "man of sorrows". He had no place to lay his head which he could call his own; he was not prosperous - he was unpopular, because of the truths he advocated. Joseph Smith, because of sponsoring an unpopular principle, was hounded and driven from pillar to post, forced into bankruptcy and cruelly murdered. He had introduced the principle spoken of in President Ivins' letter, and was apparently unhappy and unprosperous. The author's father and hundreds of other honorable men, accepted imprisonment - some banishment and others death for living that principle.

"A religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things." (6th Lecture on Faith).

Paul said: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12).

Joseph Smith said: "Therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy." (D. & C., 98:14).

Brigham Young said: "You may calculate when this people are called to go through scenes of affliction and suffering, are driven from their homes, and cast down, and scattered, and smitten, and peeled the Almighty is rolling on his work with greater rapidity." - Dis. of B. Y., pp. 539.

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Jesus Christ said: "Blessed are ye when men shall hate you, and when they shall separate you from among them, and shall reproach you, and cast your name as evil, for the Son of Man's sake.

"Rejoice ye in that day, and LEAP FOR JOY; for behold your reward shall be great in heaven; for in the like manner did their fathers unto the Prophets." (Luke 6:22-23 I. T.)

Therefore, brethren, even though we may not be worldly prosperous like yourselves - you mighty Bankers - you Presidents and Directors of Power Monopolies, Railroads, Insurance Companies and Mercantile Establishments - you pompous high salaried business men; if our lives are not "happy and enjoyable", - rendered so largely through the injustice of our brethren, - we are reconciled to bide our time and leave our adversaries to be settled with by the Lord. All we ask is that we might have the God-given, Church-guaranteed privilege of "worshipping Almighty God according to the dictates of our own conscience", which right you leaders of Ephraim are attempting to deny us; threatening imprisonment, sneering at and slurring us, using your influence against our being gainfully employed, proudly and vainly insinuating that we are financial failures - you men who are fattened from the tithes of the people, feted and praised of the world as you travel to and fro, up and down the earth, in your expensive automobiles and pullman sleepers, pointing the finger of scorn at the humble, oppressed, hard working men and women who are trudging through life heavily burdened, but whose hearts rejoice that they are accounted worthy of such treatment.

The author holds no brief for people who marry either in polygamy or monogamy from lust. That such cases exist it is true, but no reasonable man will charge the majority of the men and women now living this principle, and against whom the arrows of the Church leaders are being directed, as "lecherous", "lustful" and unworthy. Only diseased minds and intellects will so condemn. How true it is that "out of the abundance of the heart the mouth speaketh". P.146

TRUE LEADERSHIP LACKING

As an example of total absence of true leadership now at the head of the Church, we call attention to the disgraceful scene inaugurated by them at the recent general Priesthood meeting (April 7, 1934). Fired into a rage of anger caused by some person's having passed out hand bills before the meeting, reflecting upon the integrity of the leader, but not in the remotest sense related to the incident to be mentioned, the President, figuratively, proceeded to mop the Tabernacle floor with Elder Israel Barlow, a quiet, faithful, unassuming, but courageous Latter-day Saint, who was not present at the meeting, but who, several years previous, was presumed to have taken a plural wife. He was charged with acts of which he was entirely innocent, and wickedly branded a liar. This was followed by a like attack upon Elder Joseph Silver, who died several years ago. Elder Silver was also a faithful and highly respected Latter-day Saint, the father of a large and splendid family of sons and daughters, an honor to any community. The cowardly attack - for such it was - was entirely without justification. Leaving these brethren, the President ended his disgraceful splurge by relating the thread-bare negro story illustrative of how some of the brethren, perhaps himself included, not having been favored with "the turkey coming to them" in response to divine supplication, went to the turkey pen and got it. And this disgraceful harangue was made by one professing divine appointment to lead the people.

The Lord, no doubt, was mindful of the present situation when he inspired the Prophet Joseph Smith to utter and record that immortal

prayer and prophecy known as Section 121, Doctrine and Covenants. Listen to his words of indictment against many of the present leaders:

"Behold, there are many called, but few are chosen. And why are they not chosen? P.147

"Because their hearts are set so much on the things of this world, and aspire to the honors of men, that they do not learn this one lesson -

"That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, AMEN TO THE PRIESTHOOD OR AUTHORITY OF THAT MAN.

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, AS THEY SUPPOSE, they will immediately begin to exercise unrighteous dominion.

"Hence, many are called, but few are chosen."

Who is it today who is seeking "to exercise control, or dominion or compulsion, upon the souls of (SOME OF) the children or men" - who is persecuting the Saints, casting them out and threatening them with imprisonment?

The leader should by now understand that no amount of denials or protests, or negro story telling, on his part, will serve to convince a very large number of the people that he has not unjustly sought the injury of his brethren; and does he not understand that to use his high position in the "least degree of unrighteousness" spells AMEN to the Priesthood he is presumed to hold? God will not be mocked.

President Ivins, in his letter reproduced in Chapter One hereof, again seeks to justify the manifesto of Wilford Woodruff and the action of the leaders in prohibiting further plural marriages, by the Lord's instructions to the Prophet Joseph Smith as recorded in Section 124 of Doctrine and Covenants. It is a human nature, when committing a blunder, to look about for an alibi - a means of escape from the consequences thereof. This point is so well handled in Elder Wilson's reply to President Ivins' letter, also published P.148 herein; also in the Author's "New and Everlasting Covenant of Marriage", to which the reader is referred, we will not take the space to notice the matter again, further than to observe that the Lord gave at least four revelations - two through Wilford Woodruff and two through John Taylor - all in effect commanding the leaders and the Saints to pay no heed to the anti-polygamy laws then being passed and enforced, the first of which laws was enacted in 1862. The last of such revelations was given in November, 1889.

In these revelations Seymour B. Young was elevated to a responsible presiding position, provided he would enter into plural marriage, besides

which the Saints were strictly enjoined from entertaining any thought of gaining a celestial reward without complying with this law.

No system of human sophistry, subterfuge or camouflage can devise a means of escape from God's inexorable command to live this eternal law or forfeit the promised blessings. It is, in effect, charging God with stupid inconsistency, to say that He-the Great Law Giver-within ten months after commanding the Saints to stand firm and yield not, should himself yield, and counsel the Prophet leader to enter into an agreement with death and hell. (See Isaiah 28).

LAW-SUSPENDED ARGUMENT

We are also well aware of the argument advanced by some of the brethren to the effect that the Woodruff Manifesto did not seek a revocation of the law of Celestial Marriage, but only a suspension of the operations of that law. "The principle", say they, "is as true and vital now as ever, but while the law of the land prohibits its practice, we must humbly submit, until such time as the Lord sees fit to take the reigns of government in his own hands, when the practice can be proceeded with as of yore." As one of the Twelve happily expressed it: "The Church has just gone on P.149 a short detour, and it will soon be back on the road again, and all will be well."

A pretty picture-an anaesthetic easy for many of the Latter-day Saints to take; and while in their drowsy moods, efforts are made to convince them that plural marriage, after all, is but an incident. Such was the contention of the late Dr. James E. Talmage, who for years was the doctrinal spokesman for the Church. Said he:

"The Latter-day Saints were long regarded as a polygamous people. That plural marriage has been practiced by a limited proportion of the people, under sanction of Church ordinance, has never since the introduction of the system been denied. But that plural marriage is a vital tenet of the Church is not true. What the Latter-day Saints call Celestial marriage is characteristic of the Church, and is in very general practice; but of Celestial marriage, plurality of wives was an incident, never an essential." (New and Everlasting Covenant of Marriage, p.11).

Why, in view of such an attitude, we ask, do the leaders of Ephraim attempt to keep the original faith of the Saints in the potency and the enduring life of that principle alive? If plural marriage in the Patriarchal order is not and never has been a "vital tenet" of the Church and should be classed among the non-essentials of Church dogma, why not now, once and for all, disclaim its saving and exalting graces, apologize to our friends of the Re-organized Church, and return to the world system of marriage, and at least be consistent?

Assuming the principle is vital and eternal, and the suspension of it by human authority was only intended as temporary, what ground is the cause gaining by such suspension? It must be patent to every person who is at all observing, that the very limited faith in that principle of marriage possessed by the early pioneer Saints has been gradually weakening during the past forty-four years, until now it is all but dead and ready for burial; and that to the majority of the young and rising generation, the bare mention of the principle is an embarrassment. A constant apol- P.150 ogy is being offered for the lives of the old stalwart Saints who fought, bled and died in the maintenance of that

principle. If you do not believe this-you leaders of the Church today-just invite your wives to adopt the law of Sarah in their households. Try to get the message over to your marriageble daughters and your pampered sons! And that is just what this "suspension" of a divine principle by human agency has accomplished,-the ruin of the faith of the present membership of the Church in a principle so vital that salvation and exaltation cannot be attained except through its practice. What was accomplished in the sixty odd years of its practice, thirty-eight years as a tenet of the Church,- a practice that cost the best blood of the world to initiate and maintain,-has now been lost to the Church, and only for the persistent labors of a faithful few, who were designated by revelation to "carry on", but who are being bitterly persecuted and maligned by the leaders of Ephraim, the last embers of life in this principle would long since have died out!

Suppose such men as the tried and true Israel Barlow, against whose character the President hurled his poisoned darts of vindictive rage at the Priesthood meeting mentioned -had lain down on the job, as we are informed some of the leaders have actually done-casting off their plural wives and abandoning them in order to square their lives with Babylon-what chance would there be today of reviving the one time faith of the Saints in that exalting principle? It is sheer nonsense to attempt to deal a mortal blow to an unpopular truth, and expect faith in it not to be disturbed in the minds of some people. Had the leaders the wisdom and intelligence their high positions credit them with having, they would welcome the efforts now being put forth to keep the law of Celestial marriage alive by those faithful men and women who are the objects of their bitter hatred and persecution. But whether they do or not will make little P.151 difference with the Lord, who has promised that "No weapon that is formed against thee shall prosper." (3 Nep. 22:17). In this wise economy of heaven, mighty spirits have been chosen to champion the cause of Christ in this day-spirits that were held back to come forth in this dispensation, when their valor and powers are most needed in the fight against darkness.

To suppose, then, that the expectation of President Ivins, as expressed in his letter to the effect that the "Civil law will enter this question (of polygamous living) making the lives of these people more miserable than they already are, for", said he further, "that appears to be the only manner in which the system can be stayed",-to suppose, we say, that the Civil law can in the slightest manner circumvent the work of God and "stay" his decrees, is no less than foolish imagination. And we say further, GOD PITTY PRESIDENT IVINS IF HE REALLY HAS IT IN HIS HEART TO "STAY THE SYSTEM".

In the light of this carefully worded statement of President Ivins, one might be pardoned for suspecting that he has been selected to fill the vacancy caused by the recent death of one of the leaders, whose duty it was to have the Saints spied upon, and assist in directing the prosecution of those believed to be living the Patriarchal order of marriage, yet surely such could not be true of him who is credited with having done so much in Mexico, toward keeping that principle alive, after the Woodruff Manifesto was thought to have killed it!

President Grant expressed the same thought; said he:

"I shall rejoice when the government officials put a few of these 'best blood', as you call them, (speaking of modern sincere polygamists) in the county jail or the state penitentiary."

The enemies of Daniel were in like accord; they would prohibit his praying to the God of Abraham. They had the law and its powers with them; a firm decree had gone forth, P.152 making the penalty of disobedience death in the lions' den; but did that stop Daniel from praying?-and what can now stop the onward growth of the glorious principle of Celestial marriage, with the Lord and His army, though small in mortality, valiantly espousing its cause?

No, brethren, this work is going ahead; it cannot be stopped, for did not God say:

"What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it upstream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints",- and protecting them in their determined efforts to live the law of Celestial marriage in its fulness? This principle will live on though the entire world seek to stop it. Puny man is as a broken reed in the sight of God. Just as well might he attempt to blow out the light of the sun with his breath as to stay the upward growth of the Gospel of Jesus Christ. We are in the battle, fighting in the front ranks, and in the strength and power of the Holy Priesthood, and yet in deep humility, we challenge the armies of Baal, whose object is to destroy the principles of righteousness from the earth. Let the Civil powers crush us then-if they can, and let the leaders of Ephraim continue calling us "lecherous men" and "silly women", "adulterers", "liars", "apostates", and "traitors", and gloat over our sufferings. Let them continue to cast the wicked anathema of 'bastard" against our royal offspring; set the "dogs" of the law upon us, closing the strong gates of the state prison behind us, denying us our constitutional rights, and when they have exhausted every fighting resource at their command, we predict that God the Eternal Father will take a hand, and our enemies will fall as "by the shaft of death, like a tree that is smitten by the vivid shaft of lightening", while the group of Latter-day Saints whose characters they are traducing, and whom they are wickedly seeking to crush, will continue to go on and P.153 upward, fighting for the vindication of right, until God, in his goodness and justice, sees fit to utter the welcome words, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." (Matt. 25:21).

STATEMENT OF PRESIDENT JOHN TALOR

As taken from the Salt Lake Tribune of date,

January 6, 1880

"The people of the rest of the country are our enemies. They do not understand us, we do not understand them. We should pray for them, but we MUST NOT YIELD to them. They think we are foolish, and we think they are foolish; they think we are a pack of rascals, but we have the best of them, for we know they are a pack of rascals. We believe in honesty, morality, and purity, in freedom and loyalty to our country; but when they enact TYRANNICAL LAWS, forbidding us the free exercise of our religion, we cannot submit. God is greater than the United States. And when the Government conflicts with Heaven, we will be ranged under the banner of HEAVEN and AGAINST THE GOVERNMENT. The United States says we cannot marry more than one wife. GOD SAYS DIFFERENT. We had no hand in the business; Joseph Smith had no hand in it; Brigham Young had no hand

in it. I had no hand in it. It was all the work of God, and HIS LAWS MUST BE OBEYED. If the United States says different the Saints cannot obey it. We do not want to rebel against the United States. Rebellion is not on the program but we will worship God according to the dictates of our own conscience. We want to be friendly with the United States, if the Government will let us; BUT NOT ONE JOT NOR TITLE of our rights will we give up to purchase it. I would like the good God of heaven to prevent them from making laws that we CANNOT KEEP; but when adulterers and libertines pass a law forbidding polygamy the Saints CANNOT OBEY IT. Polygamy is a divine institution. It has been handed down direct from God. The United States CANNOT ABOLSH IT. No nation on earth can prevent it, NOR ALL THE NATIONS OF THE EARTH COMBINED. I DEFY THE UNITED STATES. I will obey God. These are my sentiments, and all of you who sympathize with me in this position raise your right hands. All hands went up sustaining his position." P.154

FINALE

In closing, we feel it a solemn duty to call the attention of the leaders to this fact: Some whom they are falsely accusing, maligning, vilifying, and seeking to destroy, are among the anointed of the Lord-they hold the fulness of the Priesthood of God, and have been specially designated by the Lord and set apart under the hands of his servants, to the work-especially to foster and keep alive the sacred principle of the Patriarchal order of marriage. These men have placed their all on the altar-even to life itself. This is the class of men you are hounding and persecuting.

"Men holding the keys of the Priesthood and Apostleship after the order of the Son of God, are his representatives, or ambassadors, to mankind. To receive them, to obey their instructions, to feed, clothe or aid them, is counted the same, in the final judgment as if all had been done to the Son of God in person. On the other hand to reject them or their testimony or message, or the word of God through them, in any matter, is counted the same as if done to Jesus Christ in His own person. Indeed , such ambassadors will be the final judges of the (Churches) persons, rulers, cities or nations to whom they are sent." (Key to Theology-5th Ed., pp. 70-71).

And further:

"Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them;

"But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves;

"And those who swear falsely against my servants, that they might bring them into bondage, and death-(a thing which President Grant and Ivins have been shown in this writing as trying to do);

"Wo unto them; because they have offended my little ones they SHALL BE SEVERED FROM THE ORDINANCES OF MINE HOUSE;

"THEIR BASKET SHALL NOT BE FULL, THEIR HOUSES AND THEIR BARNS SHALL PERISH, AND THEY THEMSELVES SHALL BE DESPISED BY THOSE THAT FLATTERED THEM; P.155

"THEY SHALL NOT HAVE RIGHT TO THE PRIESTHOOD, NOR THEIR POSTERITY AFTER THEM FROM GENERATION;

"IT HAD BEEN BETTER FOR THEM THAT A MILLSTONE HAD BEEN HANGED ABOUT THEIR NECKS, AND THEY DROWNED IN THE DEPTHS OF THE SEA.

"WO UNTO ALL THOSE THAT DISCOMFORT MY PEOPLE, AND DRIVE, AND MURDER, AND TESTIFY AGAINST THEM, SAITH THE LORD OF HOSTS; A GENERATION OF VIPERS SHALL NOT ESCAPE THE DAMNATION OF HELL." (D. & C., Sec. 121).

The Lord has spoken; the verdict is rendered. Now, you leaders of Ephraim, continue your ruthless houndings at the peril of your salvation. God will not be mocked.

As servants of the Lord, and in the authority of the Holy Priesthood, and in the name of Jesus Christ, we bear the solemn testimony that unless you and this people speedily repent you will forfeit your anticipated blessings and be visited by the wrath of Almighty God, whose judgements are already sweeping the earth with destruction.

J. L. BROADBENT J. W. MUSSER.